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ABSTRACT

Provided in this guide are examples of specific methods and techniques to implement the training methodologies described in Part I of the Guidelines (see SO 002 456). Each of the five sections correspond to objectives presented in Part I. A) Planning and Preparing for a Program includes materials for collecting and organizing content; staff training schedules, objectives, and exercises; sample performance and learning objectives for a program; and, sample schedules and exercises for staging. B) Building a Learning Community includes exercises, handouts, and techniques for learning the concepts and skills necessary for learning how to learn during the formal training and in the host country. C) Cross Cultural Exercises includes exercises and techniques designed specifically to present cultural content and information in the most relevant and acceptable way and to encourage and enable practice of useful skills and behaviors in an inter-cultural setting. D) Third Culture Training includes various experiences and exercises that enable third culture training to be developed as part of the experiential model, focusing on the process and skills of learning from a new culture. E) Human Relations Exercises includes general training exercises and some adapted to Peace Corps needs. Other related documents are: SO 002 458 and SO 002 459. (Author/DJB)

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# GUIDELINES
for
PEACE CORPS CROSS-CULTURAL TRAINING

PART II
SPECIFIC METHODS AND TECHNIQUES

Albert R. Wight
and
Mary Anne Hammons

OFFICE OF TRAINING SUPPORT, PEACE CORPS
WASHINGTON, D.C.

Published under contract by
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GUIDELINES FOR PEACE CORPS CROSS-CULTURAL TRAINING

Part II

Specific Methods and Techniques

Albert R. Wight
Mary Anne Hammons

OFFICE OF TRAINING SUPPORT
PEACE CORPS, WASHINGTON, D.C.

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SEE ALSO:

Part I Philosophy and Methodology

Part III Supplementary Readings

Part IV Annotated Bibliography

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PART IV

Annotated Bibliography: Selected books, articles, etc., with annotations describing their relevance and relation to specific training needs. Categories are:

A. Interpersonal and Intercultural Involvement, Communication and Learning

B. General Readings

C. American Studies

D. Cultural Content

E. Other Resources

PART II

Introduction

Part II is intended to provide examples of specific methods and techniques that have been designed to implement and conduct the training methodologies described in Part I. They are not intended to be used independently of the methodologies already described. It would, in fact, probably be a mistake for a trainer to attempt to use the materials in Part II without first reading Part I carefully. We feel it is imperative that the staff, particularly those with primary responsibility for training, be thoroughly familiar with the rationale and methodology of the experiential approach chosen for their program. Exercises and techniques such as those included here, would then be chosen because they were compatible, or could be adapted to the program's overall design.

The reader will notice that, although many of the exercises were developed for one methodology or another, most if not all can be adapted to any approach a training program may choose. We would urge, and expect, that a program staff would, in any event, revise, react to, reject parts of, and above all, adapt to their own needs and culture, any exercise that we suggest. These are only examples of how it might be or has been done, and any portion that fails to meet the needs of a host culture, a particular Volunteer role, or the personalities and philosophies of the training staff should be adapted. Many of the exercises have already been improved and revised as the result of the summer and fall experience with the draft Handbook.

Parts II, III and IV are arranged so that training staffs can use them as workbooks, placing the material in a loose-leaf ring binder so that specific exercises can be removed, revised, circulated, or replaced. We have left unused numbers after each exercise and each Section to encourage trainers to add their own materials or adaptations to those in these Guidelines.

Part II is divided into five general sections, each corresponding to a particular set of training objectives.

A. Planning and Preparing for a Program. Questionnaires, forms, and other materials for collecting and organizing Content; Objectives, exercises and sample schedules for Staff Training; Sample Performance and Learning Objectives for a program and sample schedules and exercises for Staging.

B. Building a Learning Community. Exercises, Handouts and techniques for learning the concepts and skills necessary for "learning how to learn," not only in the program but also as a Volunteer in the host country. Exercises are intended to help trainees learn how to use the experiential methodology, how to function effectively in a group, how to build a new community and how to use the process as a learning experience and a source of usable "feedback."

C. Cross-Cultural Exercises. Exercises and techniques designed specifically to present cultural content and information in the most relevant and acceptable way; and to encourage and enable practice of useful skills and behaviors in an inter-cultural setting. Includes systems of cross-cultural comparison, analysis of American culture, and in-country training, as well as such highly effective techniques as Community Description, Critical Incidents, Role-Play, etc. Exercises are generally considered in relation to content and relevance to the role-model, and in a form that is congenial with the experiential model.

D. Third Culture Training. Various experiences and exercises that enable third culture training to be developed as part of the experiential model, focusing on the process and skills of learning from a new culture rather than on actual information, etc. acquired.

Although any, or several, of the exercises could be used in any program, each experience or exercise is generally most suitable for a particular objective or set of objectives and should be so used.

E. Human Relations Exercises. Exercises that would be relevant to any program preparing people to deal with people. A few that have been adapted specifically to Peace Corps needs are included.

Divisions into Sections have been made to aid the trainer in locating an appropriate exercise more quickly. For this reason, the exercises have been organized generally by objective or goal. None of these Sections is intended to be or could be an entire program. Rather a staff would draw upon each category when it seemed appropriate. Each section offers a different kind of learning experience, although all are consistent with the experiential model. For this reason we would suggest that trainers familiarize themselves with each of the exercises given here, rather than merely turning to those he already knows.

As one reads through these Guidelines, the relationship of one exercise to another and the cumulative effect on the trainees and the program should become apparent. We have tried to show within each section a progression of exercises and techniques that is not only sequential but also developmental--that is, that one step will lead naturally to a second that should incorporate the learning gained in the first. Within each technique, also, developments and elaborations will move from the simplest to the most complex, again as they would normally develop in a program. This learning progression should be planned to continue through all phases of the U.S. training, third-culture, in-country training and eventually (because this is, after all, the goal of the endeavor) throughout the two-year service. Each step should be seen as preparing for the next and drawing upon the preceding. Any exercise should be a part of a learning process that will continue for the full two years. This should be the attitude of the training staff as they set their objectives, choose content and the techniques to transmit it, explore American cultural determinants, structure and implement the third-culture exploration, and eventually move into the specifics of the new culture.

Section A

MATERIALS FOR PLANNING AND PREPARING A TRAINING PROGRAM

This section of Part II includes materials, outlines, schedules, and questionnaires and handouts designed to help a staff in planning and preparing for a Peace Corps Training program. They are to be used as examples, checklists, suggestions and reminders.

Instruments are included to describe Content Gathering, Staff Training, Objective Settings and Staging. They are intended to illustrate these phases as described in Part I. We would urge any training staff to give thought to developing similar systems to aid in their preparations.

CONTENT GATHERING

The following questionnaires, lists and forms were developed in several programs to collect and organize relevant material from informants in the field or from other sources. These are all imperfect and slightly unweildy instruments but may serve to help trainers to devise similar forms that are accurate and relevant to their particular program needs.

L. Local markets
    (1) cities
    (2) villages
    (3) towns
    (4) market days
M. New developments
    (1) industry
    (2) buildings, etc.
N. Residences
    (1) modern home
    (2) typical home
    (3) fortresses
    (4) huts, etc.
    (5) housing facilities
    (6) accommodations, etc.
O. Home parties
    (1) wedding parties
    (2) birthdays
    (3) religious, etc.
P. Transportation systems
    (1) private
    (2) public
    (3) crowded conditions
    (4) behaviors of people when traveling (spatial relations, etc.)
Q. Job situations, PCV and host national, in
    (1) classroom
    (2) office
    (3) working in the community
    (4) independent projects
R. Costumes and dress
    (1) seasonal
    (2) regional
    (3) ethnic
    (4) social class variations

I

Categories of Cross-Cultural Content

Most of the material listed here could be prepared from host nationals, RPCVs, In-Country staff, or other immediately available training program resources. Resources which would take advanced planning could include those available from the host national Embassy, host national and American government agencies, and both host national and American educational institutions. This list was adapted from one prepared by A. Habib Khaliqi for a Peace Corps Afghanistan training program.

1. Materials from In-Country staff concerning:

   A. Staff site reports
   B. Volunteer end of service reports
   C. Volunteer site description reports

2. Literary material more commonly circulated and read in the typical host national family--sources which feed the imagination of the people, and constitute their social and ethical codes, including:

   A. Books of religion (especially those used to teach children)
   B. Books of proverbs
   C. Folklore
   D. Poetry
   E. Ethical stories

3. Visual aids depicting physical characteristics and systems of a culture situationally arranged; including slides, films, etc., of:

   A. Physical topographical and geographical structure of the country.
   B. River valleys as centers of agriculture and population.
   C. Various agricultural aspects
      (1) products
      (2) new techniques alongside older ones
      (3) forms of land distribution; landlord-peasant relationships
   D. Host culture villages
      (1) patterns of settlement
      (2) degrees of development (comparative approach to old and new villages)
   E. Ethnic groups
      (1) characteristics
      (2) physical appearances
      (3) dwellings, villages
      (4) social customs and activities
   F. Artifacts and historical-cultural items
      (1) tombs
      (2) buildings
      (3) religious monuments or buildings
   G. Handicrafts
      (1) various types
      (2) techniques
   H. General community features
      (1) self-containment
      (2) trade among communities
   I. Communication
   J. Towns and interdependency
      (1) residential street
      (2) fortifications and defenses
      (3) compound walls
   K. Health and hygienic practices

II

CENTER FOR RESEARCH AND EDUCATION

Estes Park, Colorado

INTERVIEW GUIDE TO OBTAIN INFORMATION TO BE USED IN TRAINING

1. What are the most difficult problems facing a new Volunteer?

2. How do you think the Volunteer might be prepared in training to cope with these problems?

3. What are the most important aspects of the host culture that you feel the Volunteer should understand or at least be aware of?

4. How can the Volunteer best be made aware of or develop an understanding of these aspects of the culture?

5. Being as objective as possible, what advice would you give for the training of Peace Corps Volunteers to work in your area?

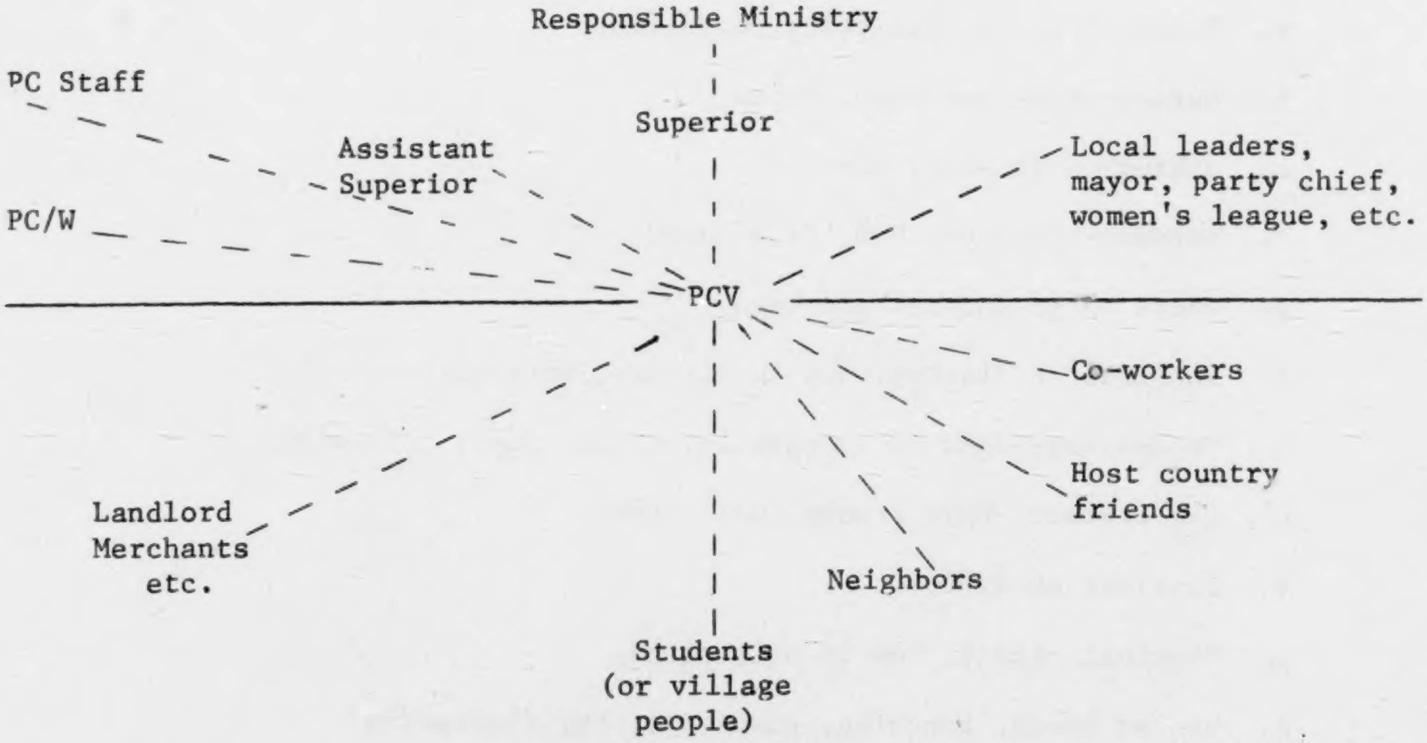
CROSS-CULTURAL QUESTIONNAIRE

Name ______________________ Country ______________________ Date __________

The following information is being collected for use in training. Please send your responses to:

It has proven useful in collecting meaningful information regarding the culture and the role of the PCV to construct a role model that shows the significant relationships in his life and work as a Volunteer. Following is an example of the role relationship model of a hypothetical PCV:

ROLE MODEL


Responsible Ministry
PC Staff
Superior
Assistant Superior
Local leaders, mayor, party chief, women's league, etc.
PC/W
PCV
Co-workers
Host country friends
Landlord Merchants etc.
Neighbors
Students (or village people)

1. Please study this example, then construct a similar model showing your role relationships.

Any role above the horizontal are persons who may have an influence on the work that you do. How direct this influence is should be indicated by their angle with the vertical. If, for example, your supervisor (principal, office manager) exercises a direct supervisory role, he should be placed directly overhead. If his role is, rather, supportive, and you are responsible directly to a ministry official, this chain of control should be placed near the horizontal but at the proper distance.

2. Building on these role links, and using any of them you choose, would you: Write a number of brief descriptions of encounters, each illustrating the nature of the relationship in the role links shown in your role model. These should be significant in terms of contribution to your understanding of the country, the culture, or your role as a PCV.

3. Write a description of your community or job situation, focusing on the people involved. What are their beliefs, attitudes, doubts, goals, ambitions, expectations, problems, etc. What demands do their jobs, families, friends, neighbors, etc., make on them? Try to make the personalities involved as vivid as possible, so the trainee will have a clear picture of them as individuals.

Or, write a profile of someone you know well, a friend, preferably someone involved in the process of change, their own or that of their society. Use a role model, if you want, placing your friend in the center and showing the significant role relationships in his life, but try to picture this person's feelings about his life in a modern world, relationship to his family, his ambitions. Try to make him understandable.

4. One of the most important and immediate needs of a new PCV is a feeling for the behavior expected of him. Very often however, the Peace Corps role is a unique and original one and no one, either area expert or even host national, can describe it. It would be very useful if you would describe some of the behaviors important for you to observe in your role as a PCV. It would also help if you would identify the town in which you live, at least by size, your sex and approximate age, and your job.

Here are suggested topics. You could discuss one, some, all, or even ideas of your own. This is, we know, time consuming. You are, however, the only source for this information. We thank you for your trouble.

a. Dress--how, in what roles, occasions.

b. Eating--how, how much, when.

c. Joking--with whom, how.

d. Respect--to whom, how, from whom.

e. Where to go and not go, when.

f. Subjects to discuss, not to discuss, with whom.

g. Vocabulary--what is acceptable, where, when, with whom.

h. Eye contact--when proper, with whom.

i. Physical proximity.

j. Physical stance, how to sit, stand.

k. Use of hands, touching, gesticulating, fluttering.

l. Displays of affection--physical contact (kissing, holding hands) when, with whom.

m. Display of emotion--anger, sorrow, love--when, where, with whom.

n. Relations with opposite sex--general, co-workers, friends.

o. Taking off shoes--when, why, where.

Can you tell us how you learned to recognize what appropriate behavior is?

III

May 5, 1969

Dear RPCV and Volunteer:

Many greetings and best wishes. Enclosed is a questionnaire for you. We will appreciate it greatly if you would kindly answer.

The purpose of this questionnaire is to survey the two years' experiences of Volunteers who have served in Afghanistan under the Peace Corps program. The survey is for educational purposes, and therefore the material will exclusively be used in future Peace Corps training programs for Afghanistan.

The purpose of the survey is to develop cross-cultural material based on the actual observations, experiences, impressions, perceptions and feelings of the Volunteer.

We assume that throughout his service in Afghanistan the Volunteer must have gained some experience in performing his services, in dealing with other people (both Afghans and other Volunteers), in making associations, in trying to find his/her way through the maze of a new culture, in trying to establish his/her role in the community, in solving his/her problems, in finding new answers to old problems, and so on.

We assume that during those two years, you have gone through moments of joy, satisfaction and accomplishment; moments of discouragement, frustration, loss and exasperation; moments of enchantment and fascination; and moments of resentment and lonesomeness.

All these and many other of your experiences in this respect can furnish valuable lessons for those who are following in your steps. We hope that you will frankly and sincerely share these experiences with those who need them, and thus once again be a valuable contributor to this great cause.

The questionnaire attached is, by no means, meant to impose any limit on what you have to say and share with us; it is only to furnish a guideline. We realize that the lengthiness of the questionnaire may be taxing heavily on your time, efforts and patience. Therefore, you may disregard questions which you are unable to answer, and select those which you can best answer.

Once again, we want to emphasize the fact that whatever part of your experiences you relate to us will be kept and used for training purposes. Needless to say we appreciate your effort, cooperation, frankness, honesty and sincerity.

While you read the questions and answer them, you will notice that there are many overlappings among the questions and the answers. Kindly ignore this and answer in as much detail as you can by using examples and giving situations. Please also note that there is no place provided for your name and identification, which means that you should not write your name or address or give any other way of identifying yourself.

For mail reasons, we cannot provide as much blank space on the questionnaire as your answer may require. Please use your own paper and relate the question and answers by the number. We would like to remind you that the deadline for processing the data is May 30. May we ask you to please complete and return it by the foregoing date. Once again please accept our best wishes.

Sincerely yours,

A. Habib Khaliqi

CENTER FOR RESEARCH AND EDUCATION
Estes Park Colorado

Questionnaire To Be Answered By RPCV And Volunteer Presently Serving in Afghanistan

Please read the questions and answer in narrative form:

1. On the whole how would you describe the community in which you were/are serving?

   a. What is the form of the community?
      Village Community
      Town Community
      Central City

   b. How would you describe your general environment?

      Physical
      Social (family, group, etc.)
      Other aspects

   c. How would you describe the community in terms of beliefs, attitudes, goals, ambitions, problems and expectations?

   d. Describe your community in terms of leading and important personalities. Try to make these personalities as vivid as possible.

2. What particular social and cultural behavior did you observe in your community Particularly:

   a. Community attitude toward you as a foreigner. Please describe the incidents, experiences, stories which can exemplify your answer.

   b. The community attitude toward you as a Volunteer who was/is out there to help.

   c. The attitude of the community toward you as a guest of the community.

3. Do you think the community as a whole has/had accepted you as a part of the community? Please illustrate the answer by describing as many situations as you can.

4. Do you think a particular person or group of persons in your community are/were more friendly and receptive than the others? If so, how would you characterize this group? Use as many examples as you can to illustrate the situation.

5. Do you think you do/did all you could do in order to be accepted by your community? Please explain:

   a. What you did in this respect.

   b. What you should have done.

6. What particular person or group of persons was antagonistic, unfriendly, suspicious, and unreceptive? Please characterize this group and describe as many situations as you can for illustration.

7. What religious, cultural, social, political, and economic factors in your community had the most effect on you?

   a. as a person,
   b. your job performance,
   c. your association and mixing with people,
   d. your chances to make friends,
   e. your chances to be introduced to and accepted in Afghan families,
   f. your chances to be a successful Volunteer as a whole?

Please use as many situations and as many examples as you can to exemplify the situation.

8. Please describe the various roles and relationships you have/had in the community, school, office and other circles.

   a. Role and relations with immediate supervisor.
   b. Role and relations with co-workers--higher in position than you; e.g. other officials, etc.
   c. Role and relations with co-workers lower in position than you.
   d. Role and relations with counterpart.
   e. Role and relationships with students.
   f. Role and relationships with students' parents.
   g. Role and relationships with your landlord, storekeeper, the mullah of the mosque, the village chief, and other officials or persons in your community.
   h. Role and relationships with neighbors and common natives.

9. What were the most difficult problems you encountered as a Volunteer?

   a. Cultural
   b. Social
   c. Economic
   d. Religious
   e. Political
   f. Personality involvements (Afghan and yourself)

Please describe these problems and give as many illustrations as you remember.

10. During your service did you have any clashes with other personalities?

   a. With Afghans
   b. With Volunteers

Please describe these situations in detail.

11. Did you ever resolve these differences? How did you do it?

12. How did these differences affect your performance?

13. Apart from your community description as asked for in (1), could you give a personality description of the Afghan you were close to and knew well? The focus here is on the profile of someone you know well. Please try to picture this person's feelings about his life relationship to his family, his ambitions.

14. What do you think were the more pleasant aspects of your life in your community, your school, your office, the people you worked with, and the society as a whole? Please describe these situations and give as many examples as you can.

15. Did you find new answers, new inspirations to your problems?

16. Do you think your experience in Afghanistan was pleasant, productive, and useful? Please give specific examples and situations.

17. Do you think it could have been more productive, more pleasant, and more useful? If so, how?

18. What particular cultural shocks did you experience while you were serving in Afghanistan? Please describe these in full detail.

19. Did you overcome these shocks? How?

20. Did you find any explanations for these shocks? What were they? Please xplain in detail.

21. What moments of depression, discouragement, bitterness and resentment did you experience?

22. From your experiences in Afghanistan, can you see any parallels between Afghan and American culture? If so, could you please describe?

23. From your experience, how do you think the trainees should be trained in order to be more effective, more productive, and more adaptive to the Afghan culture? We will appreciate your full comments.

24. From your experience, will you give some important critical incidents and case studies which could be used in training other Volunteers?

25. Could you give more comments, illustrations and observations not included in this questionnaire? Please feel free to do so.

26. It has proven useful in collecting meaningful information regarding the culture and the role of the PCV to construct a role model that shows the significant relationships in his life and work as a Volunteer. Following is an example of the role relationship model of a hypothetical PCV:

IV

Sample Questionnaire For Community Workers

On the following pages, we are asking you to describe some of your experiences as a community action Volunteer working and living in rural Thailand. The purpose of this request is to record these experiences, so that future Volunteers working in similar assignments may be better prepared for them.

More specifically, the situations which you and other RCA Volunteers provide, will be the basis of a case study to be used in the next Thailand RCA training programs. The case study should help these prospective Volunteers anticipate the kinds of work they will be doing, the kinds of people they will work with and the kinds of problems they are most likely to encounter.

In filling out the questionnaire, there are two "rules" to keep in mind:

The experiences or situations that you choose don't have to be dramatic. They should, however, be illustrative of the situations you have encountered and have had to deal with, whether successfully or unsuccessfully.

Each one of the descriptions should be sufficiently factual and detailed so that anyone reading them will have a clear idea of what occurred.

Thank you for your time and effort.

1. Date Mo. Day Year /_/_/_/_/_/_/

2. Assigned to:

☐ Public Health

☐ Community Development

☐ Public Welfare

☐ Other ____________________ Specify

3. I have been in Thailand for ________ (No.) months.

4. Sex - Male ☐

Female ☐

5. Age __________

A-16

From your experience in Thailand to date, think of two incidents related to the job you are doing, one in which you were particularly successful and another in which you were particularly unsuccessful.

A. A job situation in which you were particularly successful:

Describe the situation in full:

What did you do?

What were the results?

Would you do the same thing again? Why? If not, what would you do instead?

B. A job situation in which you were particularly unsuccessful:

Describe the situation in full:

What did you do?

What were the results?

Would you do the same thing again? Why? If not, what would you do instead?

Pick two more incidents, one in which you were particularly successful in dealing with a Thai(s) and another in which you were particularly unsuccessful. (These situations can illustrate your dealings with Thais either on or off the job.)

A. A situation in which you were particularly successful:

Describe the situation in full:

What did you do?

What were the results?

Would you do the same thing again? Why? If not, what would you do instead?

B. A situation in which you were particularly unsuccessful:

Describe the situation in full:

What did you do?

What were the results?

Would you do the same thing again? Why? If not, what would you do instead?

STAFF TRAINING

It is important that staff employed to work in a program based on the experiential laboratory be committed to the philosophy and methodology of this approach to training. Staff should not be hired unless they are willing to learn as much as possible about the instrumented approach and the role and responsibilities of the trainer in an experiential, participant-centered program.

It is perhaps most important that the staff have faith, patience, and perseverance. If they persist in applying the techniques of the instrumented, experiential laboratory, the trainees will eventually begin responding in a responsible way. They will begin assuming the responsibility for their own learning and will have learned a great deal from the experience of resisting and reacting to the approach.

Ideally, each staff member should read through the Guidelines to acquire at least an exposure, hopefully an understanding and an overview of the approach. Those responsible for designing the program or various aspects of the program should use the Guidlines as a guide in preparing specific exercises or experiences. The Assessment Officer should work with the training staff to develop instruments that will help the trainees achieve a better understanding of their role and responsibilities as trainees and as PCVs and to develop attitudes and behavior that will facilitate learning.

The staff in designing the program should examine the assumptions they are making about training, learning, and the nature of the trainee and should attempt to anticipate the trainees' needs and reactions at various stages of training. Terminal objectives should be established, making use of all inputs from the field and from Peace Corps Washington. All of this should then be used as the basis for designing the program.

As the training is designed, interim objectives should be established. The staff should be able to specify the objectives for each exercise or experience and relate these to a continuous developmental sequence leading to the terminal objectives. Measurement of these interim objectives would provide some indication of the effectiveness of the program--whether it was progressing satisfactorily, whether hoped-for results were being achieved. Questionnaires and rating forms should be developed, based on the interim objectives, to involve the trainees in this assessment and evaluation.

Going through these planning and designing exercises in itself is excellent training for any staff. Participating in an experiential training program as trainees will help them gain a much better understanding of the training, particularly if they have never worked in this type of program. It is important that they be able to understand the trainees' reactions to the experience.

In the staff training it is best to follow the experiential, problem-solving model the staff are expected to use with the trainees and, insofar as possible, to follow a sequence similar to that which will be used in the regular training program.

We include two relatively detailed staff training outlines, the first an intensive week's program with examples of materials modified for staff training; the second a more generalized outline of a three week staff preparation with excellent examples of objectives for the period.

Sample Staff Training Program

A sequence such as the following might be followed (materials and instructions not included here will be found in other Sections of Part II.)

Upon arrival--Give out the first part of the Guidelines. Ask the staff to read as much of it as possible.

1st Day

8:30 a.m.--Fishbowl (Trainers, Peace Corps Washington staff, In-Country staff, parent training organization staff, etc., in middle; with PC training staff seated as observers outside circle).

9:30 a.m.--Meet in Discussion Groups to develop Expectations (what you expect from the staff training program, what you expect of your trainers, what you expect of each other). Complete Discussion Group Questionnaire.

11:00 a.m.--General Assembly. Group Reports and Discussion. (Group Organization Handouts)

12:00 noon--Lunch

1:30 p.m.--Critical Incidents Exercise.

1. Complete individually (1/2 hour).
2. Meet in groups to arrive at consensus (prepare written reports).

6.00 p.m.--Dinner

7:00 p.m.--Volunteer orientation exercises (see instructions for modified version following). Meet in general assembly. Assign to PCV and HCN groups.

7:00 - 7:45 p.m.--Instructions

7:45 - 8:05 p.m.--First interaction

8:05 - 8:10 p.m.--Complete questionnaires.

8:10 - 8:20 p.m.--Instructions

8:20 - 8:40 p.m.--Second interaction

8:40 - 8:45 p.m.--Complete questionnaires.

8:45 - 9:15 p.m.--Meet in groups to discuss instructions and exercise.

9:15 - 9:30 p.m.--Data feedback and general discussion. Handout Volunteer Orientation paper.

2nd Day

8:30 a.m.--General Assembly. Evaluation Data Feedback and Discussion.

9:00 a.m.--Discussion Groups. Discuss feedback data and standards and procedures for open communication among staff.

10:30 a.m.--General Assembly. Present Experiential Learning Model. Discuss problems in training (Dependence, Counterdependence, Interdependence, Independence sequence).

11:00 a.m.--Discussion Groups. What kinds of problems can be expected in training?

12:00 noon--Lunch.

1:30 p.m.--Discuss Volunteer Orientation handout and matrix. Assign task and break into Discussion Groups. Exchange group reports from Critical Incidents Exercise. Evaluate each solution against the Orientation Matrix.

3:30 p.m.--Discussion Groups meet together, exchange and discuss analyses of each other's reports.

6:00 p.m.--Dinner.

7:00 p.m.--Discussion Groups. Develop criteria for evaluating effectiveness of group interaction.

7:30 p.m. Vignettes.

8:30 p.m.--Discussion Groups.

3rd Day

8:30 a.m.--General Assembly. Present Personal Data Feedback, handout and discussion. Complete rating forms (use rating form in materials section following rather than from Section B).

9:30 a.m.--Discussion Groups. Provide each person with consolidation form and all ratings. After consolidating ratings, review and discuss.

11:00 a.m.--General Assembly. Present Responsive Environment and Responsible Feedback (Handouts).

12:00 noon--Lunch.

1:30 p.m.--Responsible Feedback Exercise.

3:00 p.m.--General Assembly. Present Responsible Feedback skits. Discuss implications.

4:30 p.m.--Force Field Analysis (General Assembly).

6:00 p.m.--Dinner.

7:00 p.m.--Intergroup Competition Exercise.

4th Day

8:00 a.m.--Intergroup Competition Exercise Cont.

12:00 noon--Lunch.

1:30 p.m.--General Assembly. Individual versus Group Goals. (Handout)

2:30 p.m.--Conformity/Deviation Exercise.

6:00 p.m.--Dinner.

7:30 p.m.--General Assembly. Assign to mixed Groups. Mixed Groups--What Have We Learned?

5th Day

8:30 a.m.--Present all information on the training program (information from the field, Peace Corps Washington, overall training plan, third culture experience, etc.)

10:00 a.m.--Discussion Groups. Define terminal objectives of training and ways of measuring.

12:00 noon--Lunch.

1:30 p.m.--General Assembly. D-Group Reports on Terminal Objectives. Categorize and develop single list.

3:00 p.m.--General Assembly. Discuss problems of assessment and selection, integration of assessment and training.

6:00 p.m.--Dinner.

7:30 p.m.--Discussion Groups. Develop Interim Objectives (based on assumptions, expectations, anticipation of trainees' needs and questions, phases of training, and terminal objectives). Develop ways of assessing achievement of interim objectives.

6th Day

8:30 a.m.--General Assembly. Compare lists of Interim Objectives. Categorize and develop single list (perhaps break into groups by components).

11:00 a.m.--General Assembly. Discussion of integration of components.

12:00 noon--Lunch.

1:30 p.m.--Discussion Groups. Integration ofComponents. Explore various ways this can be achieved. Develop models and guidelines for planning and designing training to achieve integration.

7th Day--Rest, Reflect, Plan.

8th Day--Begin designing specific training program. Meet in mixed groups or general assembly as appropriate to achieve integration, exchange ideas, and keep everyone informed of plans for each component.

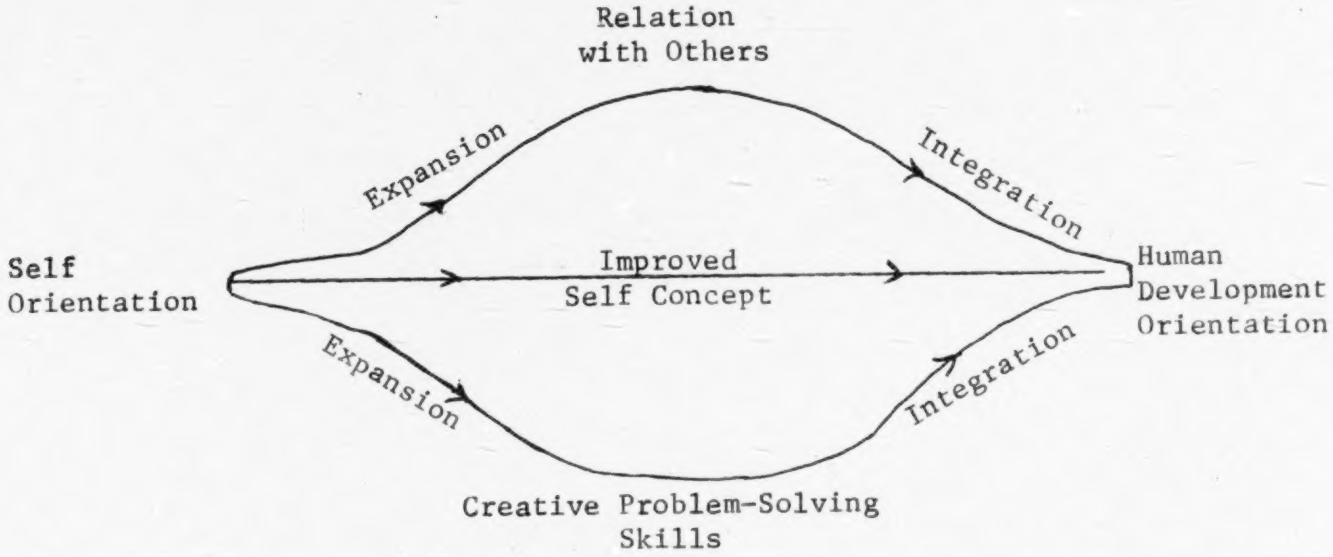
Instructions for most of the above exercises are included in this part of the Guidelines. The person or persons conducting Staff Training should be completely conversant with the chosen experiential approach to training and should have read the entire manual.

He should be prepared to make all presentations and should have handouts and all forms ready for use. He might help the staff conceptualize their role in training by providing the following as a model for learning, growth, and development in training (this should be related to the Volunteer Orientation handout and discussion):

Design of Training

The staff training consultant should be available following the formal staff training phase (beyond day 6) to assist the staff in adapting the training exercises in other Sections of Part II to their program needs. He should encourage innovation, the development of new training exercises and experiences, but should help the staff design these so that they will be consistent with the experiential methodology. In particular, his expertise in the development of meaningful exercises and experiences may be required.

Volunteer Orientation Exercise for Staff Training
(Handout)



It is assumed that the trainee is quite self-oriented when he enters training. One of the primary tasks of the training staff is to help the trainee expand his knowledge, understanding, etc., along the three continua in the above model and then to integrate these into effective service, human development oriented attitudes, behaviors, and skills (all of this aimed toward and within the context of service as a Volunteer in the host country). All three of these cut across the various components of training--language, technical, cross-cultural, etc.

In attempting to achieve the foregoing, the staff can anticipate and should be prepared to cope with certain attitudes and reactions on the part of the trainees. These can be classified generally as dependence, counterdependence, interdependence, and independence.

Most trainees when they first arrive will be quite dependent on the staff to help them get settled, find out what is expected of them, what they can expect, etc. Some will bring counterdependent attitudes with them--reactions against authority, the establishment, structure, etc. Others will develop counterdependency as soon as they are breaking away from dependency. This often takes the form of hostility, cynicism, sarcasm, withdrawal, etc., and is very difficult, particularly for an unseasoned staff, to handle. An understanding of the phenomenon of counterdependency will help the staff member to accept and tolerate the verbal and nonverbal abuse he can expect to receive.

If the staff persist and do not revert to the traditional staff role, the training will move into a phase of interdependence, with staff and trainees working together toward common objectives. This is a very rewarding and comfortable period of mutual respect, acceptance, and cooperation.

This same sequence will quite likely have developed in the Discussion Groups, and the Discussion Groups will now be cohesive, effective working groups. The staff is obligated to move the training beyond this stage to a stage of independence, however, because the trainee will not have his group or the staff with him in the host country. Once the trainees have learned to work effectively with others, the staff and Discussion Groups can begin developing and supporting independence. The trainee should learn to think for himself, establish his own objectives (but integrated with those of the group), make his own decisions, develop his own plans, and prepare for his two years service as a Volunteer, perhaps separated from his group, isolated, and alone. The Discussion Group and staff can help him develop the strength and self-confidence to face this experience.

VOLUNTEER ORIENTATION EXERCISE FOR TRAINING STAFF

Instructions to Staff Trainer

Assign the staff randomly to groups of three. Designate one member of each group to be the Volunteer, the other two to play the role of host nationals. (Host nationals on the staff should also be assigned randomly to the groups, some playing Volunteer roles, others host national roles.)

The committee Meeting, or other appropriate situational exercise, and the Volunteer Orientation handout should be used as the basis for the exercise. Those playing the roles of Volunteers and host nationals should be briefed separately.

Volunteers should read through and discuss the Volunteer Orientation handout. The project and human development positions should be explained carefully by the trainer to make certain that the staff playing the role of Volunteers understand the differences between the two. The Volunteers should then be instructed that they will be taking part in two role-playing situations and that in one they will play the part of the project-oriented Volunteer, in the other the part of the human development-oriented Volunteer. They should be told that it is very important that they play their roles well, because the staff members playing the role of host nationals will not be aware of the instructions the Volunteers have received, and we are interested in seeing their reactions to the two different roles. The Volunteers should then read the instructions for the Volunteer in the situational exercise and discuss the way a project or human development oriented Volunteer might play this role. They should then role play for a few minutes to practice using both orientations. A brief discussion should follow each short role play to evaluate the effectiveness of the Volunteer in assuming the project or human development orientation. Half of the Volunteers should be assigned to play the project role and half the human development role.

The staff playing the role of host nationals should be briefed at the same time in a separate group. They should read the complete instructions for the situational exercise but should not be briefed on the Volunteer orientations or told that the staff members playing the role of the Volunteer will be assuming project or human development roles. They should be told that it is important that they play their roles well, to create situations that the Volunteer will have to respond to. They should present cultural conflict, hostility toward the Volunteer, conflict between themselves, indifference to the Volunteer's suggestions, or whatever other attitudes and behaviors might be typical of the host culture. They should be told that it is important that they not dominate the conversation at all times but that they force the Volunteer to react to difficult or confusing stimuli. They should then role-play the situation, rotating so that each person plays the role of both host national positions and the Volunteer. Emphasis should be placed on identifying behaviors and attitudes (both verbal and nonverbal) that might be typical of the host national in such a situation. Each person should practice and be critiqued by the others, if time allows. When the Volunteers are ready, however, the trainer should announce that the time for preparation is up and the role playing will begin.

All staff members should be assigned numbers for easy identification and to facilitate processing of data. (If Discussion Group numbers have been assigned, these can be used.) Host nationals should be located, preferably in separate rooms (which might not be possible) or at least separated by some distance in larger rooms. The Volunteer should be informed of the location of the host nationals with whom he is to meet and told to approach them and begin the role-playing situation.

Before they meet, the host nationals and Volunteer should be told that the meeting should not last longer than about twenty minutes. It should be left up to them to determine who should bring the meeting to a close and how. If it appears that the meeting is not going to end after about twenty minutes, the trainer and assistant should walk through and announce that time is up and the meetings should be brought to a close.
The Volunteer and host nationals should go back to the rooms where they were briefed as soon as their meeting is over and complete the questionnaires. The trainer should explain the questionnaires briefly, instructing the rater to indicate PCV or HCN (instructions to

HCN) or HCN 1 and HCN 2 (instructions to PCV). (It would be better if these were written in beforehand by the trainer or assistant.)

When the staff trainees have completed filling out their questionnaires and handed them in, they should be briefed for the next role-playing session. They should be assigned different roles for this session, however, according to the schedule (see sample). Those Volunteers who played the project role the first time should play the human development role the second time and vice-versa. Those staff who played host national roles should play a different host national role the second time. After a brief discussion of the instructions for the second situation, the second role play situation should proceed just as the first one. When the role play is over, Volunteers and staff should again return to their respective rooms and complete the questionnaires.

All staff should then return to general assembly, where they are divided into small groups according to the schedule. They are instructed to meet in their small groups for approximately thirty minutes to share the instructions they received and to discuss the exercise and its implications.

Clerical help should be available to process the questionnaires. As soon as the first questionnaires are collected, someone should begin tabulating the data. (It helps to have adding machines available.) Responses for host nationals and Volunteers on each item for each of the two conditions being tested (project versus human development) should be summed separately and averaged (to the nearest 10th). When the second questionnaires are collected, someone should begin tabulating the data from them. It is essential that the questionnaires from the two role play situations and that those rating the project or human development roles be marked clearly and kept separate.

At the end of the discussion period, all staff should return to the general assembly where the data are presented, either on a blackboard or on newsprint. A comparison is made of the responses on the questionnaire for the two different conditions, project and human development, and if time allows, a comparison of role play 1 and role play 2 (with project and human development combined). Data should show essentially no difference between role play 1 and 2 but considerable difference between project and human development. A short general discussion of reactions and implications should follow.

This exercise is designed to demonstrate to the staff their own reactions to the two orientations, as well as to acquaint them with some of the techniques, concepts, and materials to be used in training, and to allow them to experience the training themselves. The staff discover through this experience that intellectual discussion of the differences between the project and human development orientations is not nearly as effective as an experience of one's own reactions to the orientations.

VOLUNTEER ORIENTATION EXERCISE

Sample Assignment Schedule
(for 26 staff)

Session 1

Orientation	PCV	HCN		
		1	2	3
Project	1	2	3	25
HD	4	5	6	
Project	7	8	9	
HD	10	11	12	
Project	13	14	15	
HD	16	17	18	
Project	19	20	21	
HD	22	23	24	26

Session 2

Orientation	PCV	HCN		
		1	2	3
HD	1	12	5	
Project	4	25	8	3
HD	7	6	11	
Project	10	9	2	
HD	13	24	17	
Project	16	15	20	
HD	19	26	23	18
Project	22	21	14	

	Discussions
Group 1	1-12 & 25
Group 2	13-24 & 26

Sample Assignment Schedule
(Given to Staff Trainees)

Session 1

PCV	HCN		
	1	2	3
1	2	3	25
4	5	6	
7	8	9	
10	11	12	
13	14	15	
16	17	18	
19	20	21	
22	23	24	26

Session 2

PCV	HCN		
	1	2	3
1	12	5	3
4	25	8	
7	6	11	
10	9	2	
13	24	17	
16	15	20	
19	26	23	18
22	21	14	

Session ________________ **Role Playing Questionnaire** Name ____________________

Group No. ______________

		Very	Quite	Somewhat	More	Equally	More	Somewhat	Quite	Very		Ratee	
1.	Friendly	9	8	7	6	5	4	3	2	1	Hostile		
2.	Warm	9	8	7	6	5	4	3	2	1	Cold		
3.	Accepting	9	8	7	6	5	4	3	2	1	Rejecting		
4.	Supporting	9	8	7	6	5	4	3	2	1	Critical		
5.	Tactful	9	8	7	6	5	4	3	2	1	Tactless		
6.	Submissive	9	8	7	6	5	4	3	2	1	Dominating		
7.	Listens	9	8	7	6	5	4	3	2	1	Does not listen		
8.	Respectful	9	8	7	6	5	4	3	2	1	Disrespectful		
9.	Flexible	9	8	7	6	5	4	3	2	1	Dogmatic		
10.	Cooperative	9	8	7	6	5	4	3	2	1	Uncooperative		
11.	Agree with	9	8	7	6	5	4	3	2	1	Disagree with		
12.	Like to work with	9	8	7	6	5	4	3	2	1	Not like to work with		

13. How much satisfaction did you derive from this session? I felt--

    9 Very satisfied
    8 Quite satisfied
    7 Somewhat satisfied
    6 More satisfied than dissatisfied
    5 Equally satisfied and dissatisfied
    4 More dissatisfied than satisfied
    3 Somewhat dissatisfied
    2 Quite dissatisfied
    1 Very dissatisfied

14. For creating good host national, PCV relations, how effective do you feel this session was?

    9 Very effective
    8 Quite effective
    7 Somewhat effective
    6 More effective than ineffective
    5 Equally effective and ineffective
    4 More ineffective than effective
    3 Somewhat ineffective
    2 Quite ineffective
    1 Very ineffective

VOLUNTEER ORIENTATION

Summary Feedback Sheet

9 Very 8 Quite 7 Somewhat 6 More 5 Equally 4 More 3 Somewhat 2 Quite 1 Very	Project	HD	Session 1	Session 2
1. Friendly----------Hostile				
2. Warm--------------Cold				
3. Accepting---------Rejecting				
4. Supporting--------Critical				
5. Tactful-----------Tactless				
6. Submissive--------Dominating				
7. Listens-----------Does not listen				
8. Respectful--------Disrespectful				
9. Flexible----------Dogmatic				
10. Cooperative-------Uncooperative				
11. Agree with--------Disagree with				
12. Like to work with ---------Not like to work with				
13. Satisfied---------Dissatisfied				
14. Effective---------Ineffective				

NOTE: Two identical feedback sheets should be used, one showing the ratings of the project oriented and human development oriented Volunteers by the host nationals, the other showing the ratings of the host nationals given by the project and human development oriented Volunteers respectively.

Staff Training

CRITICAL INCIDENTS EXERCISE

Instructions

In the following pages you will be presented with a series of incidents or situations which are typical of those found in Peace Corps training programs. Read each incident carefully, studying the entire situation with all its implications. Then respond to the following questions regarding the incident on the separate answer sheet.

1. How much do you agree or disagree with the attitudes or action taken by the principal staff member in the situation? Indicate your response by selecting one of the nine points on the scale provided for each incident on the separate answer sheet. Write the appropriate number in the space provided.

2. When you have completed question 1 for a particular incident, indicate in a very brief statement why you responded as you did and what you would do if you were the staff member in that situation. The space for your answers is provided on the separate answer sheet.

(Example of the Critical Incidents Answer Sheet. Additional pages should be added, depending on the number of items.)

Critical Incidents Exercise

For each item, select your reaction from the following scale, then answer the other questions. The number you select from the scale should indicate the extent to which you agree or disagree with the opinions, attitudes, or actions of the staff member in each incident.

Completely disagree	Almost completely disagree	Disagree quite a bit	Disagree more than agree	Agree as much as disagree	Agree more than disagree	Agree quite a bit	Almost completely agree	Completely agree
1	2	3	4	5	6	7	8	9

1. Agreement __________ What would you do?
Why?

2. Agreement __________ What would you do?
Why?

3. Agreement __________ What would you do?
Why?

4. Agreement __________ What would you do?
Why?

5. Agreement __________ What would you do?
Why?

6. Agreement __________ What would you do?
Why?

7. Agreement __________ What would you do?
Why?

8. Agreement __________ What would you do?
Why?

9. Agreement __________ What would you do?
Why?

CRITICAL INCIDENTS

1. I had just terminated as a PCV and was asked to coordinate the community development program for Tumalio. I didn't have anything better to do for the moment and it really sounded like a great idea--a good opportunity to tell it "like it is," to tell trainees how rough it is, how frustrating, how obstinate and lazy the Tumalians are, and what the system is really like there. One good method of presentation is the role-play, so I wrote up one of the frequent bribery situations I had encountered and to make it realistic asked some of the Tumalians to help me. Well, would you believe they refused!!--and were mad at me to boot. What do we have a training program for if we can't tell the trainees the truth?

2. The training program is over now and it's time for final boards. As far as I'm concerned, all the PCTs want to go so who am I to say they shouldn't? Some of the staff have a question about Joe, Mary, and Merv, but these are all great kids and they should know whether they'll like it or not. I'm not a psych or shrink--and besides, how could I help kick someone out that'a friend? You know . . . like, what could I tell them?

3. I have come to America to teach Peace Corps people Swahili, to teach them about my country, and to teach them how to teach math in my country. I have taught for ten years and am a very good teacher. I have been here four weeks now and everyone is very nice but they have not asked me to help with the match teaching, except for one day when they allowed me to tell the trainees about my job. I think I should watch them in their practical classes and tell them what is good and what is bad. I asked Mr. Sim about this and he said he didn't need me! I am very disappointed and very angry that I am not given the opportunity to do more--after all, I know what my country needs.

4. I came here specifically to teach these trainees about health education; that's what they hired me for and that's what I'm going to do. We're having a staff meeting today on scheduling and I am going to ask for my four hours every afternoon. If I don't have that much time I'll never be able to do my job. Many of them never even heard of health education before! Language, etc., are important, but if the Volunteers don't know their job skills, they'll be worthless. The schedule is everyone's problem, but if I don't get my four hours, I can't do what I know needs to be done.

5. I've been in training for two months now; and final boards are coming up. I have such a problem I just don't know what to do. Ferdinand and I have been good friends the whole program--he helps me with Spanish and I help him with English. Well, the other day he wanted to go on a date. The guy-s nice, but not my type--and besides I don't have time. So I politely, I thought, said no. Now he says if I don't go out he'll put a bad report about me in the boards. I just don't know what to do.

6. Trainee: "Bill, can I talk to you a minute?"
Staff: "Sure, what's up?"
Trainee: "It's about Jane (staff). She is really bugging me. Keeps riding me about my lesson plans. Now you know how rough it is and how busy we are. Just don't have time with the schedule the way it is to do my best. You're a good guy and seem to understand the trainees. Won't you talk to her for me--and get her to lay off?"

Staff: "Sure, I'll talk to her and see what I can do."

7. The Field Selection Officer did not like to have many people sit in on mid-boards or final boards. Consequently, each coordinator was asked to meet with his instructors to discuss and determine a rating for each trainee. When the technical group was having its meeting before final boards, the coordinator brought up a certain name. He was considered fairly competent by the technical staff. The coordinator gave a sigh of relief. "I was worried about him" she said. "I'm glad you rated him so high as he'll need all the help he can get. The 'psychs' bugged us at mid-boards about him because they think he's schizophrenic."

8. After final boards, many people were very disappointed that Hank had been deselected. Some of the trainees and several of the staff united and pushed the cause for Hank.

There was a mass, silent protest in the training office, and many letters written to Washington . There were three FAOs for the project. The one Hank was assigned to had been particularly unpopular with the trainees and the staff in general. Washington reviewed the case and Hank was sent abroad only a few days behind his group.

9. Each trainee was supposed to spend a certain number of hours with a psychiatrist before training was completed. The psychiatrist met with about one-third of the trainees and two RPCVs each time. In one meeting we discussed cross-cultural differences and adjusting to them while overseas. He asked the male RPCV if there were any incidents in the country which he could relate which showed clear cross-cultural differences. The RPCV said that he was shocked and very uncomfortable when host-country nationals took his hand while walking through town. He went on to say that later he became accustomed to hand-holding, and when he understood the people and the friendship implied by holding hands, he actually appreciated it. The next day one of the language teachers came up to the RPCV and asked him why he told the trainees that the people of his country were homosexual.

10. A training site was selected where there was no language lab, although there was a lot of lab equipment. A language lab was essential because two languages were to be studied. The Arabic language coordinator, an American, went about setting up a lab in an old room. When completed, the new lab was adequate, but far from good. One of the French language instructors, an engineer by profession, told the project director that he could greatly improve the whole lab with but a few pieces of wire and general reorganization. The project director talked to the French language director, who was also upset about the lab, about arranging for the "engineer" to improve the lab. The French coordinator reassigned the engineer's teaching hours to give him time to work on the lab. The new project took a great deal of time. The engineer was angry he had not been asked to set up the lab in the beginning. The rest of the French language staff were disgruntled because they had more teaching hours than they agreed on. Lastly, the Arabic coordinator was insulted that someone was working on "his" lab, which he felt was adequate for the needs of the program.

11. The project director wanted an air of familiarity during training. He encouraged the staff to make themselves very available to the trainees so that they would feel free to discuss with the staff any problems they were having. The trainees did confide in the staff, especially the RPCVs. During the training project, a few in-country Volunteers were sent home because they had used drugs. The FAOs were concerned that all the trainees be made very aware of Peace Corps policy on drugs. Also they felt it best if they "talked" to those individual trainees who were now using drugs and asked the staff to give them the names (confidentially) of those trainees the staff knew were using drugs. There were many ill feelings between the FAOs and the staff when the staff refused to cooperate.

12. I am a language instructor and have worked in Peace Corps training for three years. All this discussion about total involvement and integration is great, philosophically. I work hard as a teacher, and after six hours or more in the class I need to get away from the trainees and enjoy spending most evenings in my room. It's fine for other staff members who will only be here for this one program to spend evenings and weekends with trainees drinking and talking. As long as I prepare my work and have good classroom relations with trainees, I don't feel that I have to do anything extra.

13. Some of the staff members in our program are having difficulty with their coordinator. When he holds meetings with them, he exerts so much influence that few ever argue with him, although many disagree. Outside the meetings, they say negative things about him and laugh at him. This is becoming very destructive to the whole program, and since he is not my coordinator, I think I should go directly to him and confront him with this.

14. I'm a Spanish teacher, and lately the trainees have not been keeping up on their daily lessons. I'm frankly getting frustrated because we're not progressing. Today, one of my students told me that they've been working on some "stupid" Community Development exercise and haven't had time to study Spanish. I told them that although Spanish comes first and that without it they would have a difficult time in-country, if they didn't understand their host culture and C. D. theories that they wouldn't be very effective as Volunteers. I told them to spend more time on these other parts of the program.

15. We as staff members have had many disagreements on selection. I have strong convictions on selection from my own experience in training two years ago, but am in a minority position among the staff. I have openly discussed my feelings about selection with certain trainees and have found that they generally support my convictions. I think being able to discuss problems like this with trainees is healthy not only for staff-trainee relations but also for the overall training program.

16. We Latins try as much as possible to mind our own business so as not to appear imposing or presumptuous, but we are not against helping. Yet, it seems that because of our heavy schedule of classes, the other staff have not included us in their content sessions, and I must confess we feel slighted, not to mention the gap that is steadily growing. Some trainees have asked us why we don't coordinate and integrate our knowledge into the other areas. All I can say is that since the other staff know their areas, they don't need our input.

17. As a North American I resent the subtle air of superiority expressed by some of the Latins in camp. I feel they ridicule my Spanish behind my back. They sometimes spread rumors about the personal lives of "gringo" staff members. They often view any new ideas or changes as disruptions in their "world". I resent this and feel we should be more selective when we hire language instructors.

18. Every Monday morning, we all get a schedule of the program events for the coming week, and we have to stick to this schedule pretty rigidly. Our program coordinator seems to know what he is doing, but he doesn't share his knowledge with anyone else. Although many of the staff are unhappy with this situation and have requested more staff meetings, I am quite content because this allows me to work on my own part of the program rather than wasting my time with scheduling and meetings.

19. An important part of our training program is feedback. The trainees are all supposed to evaluate each other's performance and tell each other how they are doing, and the staff is also supposed to confront the trainees with this information. The trouble with this is that the language instructors on our staff just will not give the trainees any negative feedback. Although I have tried, I can't get them to do this, so I am making a formal suggestion that they be asked to not give feedback any longer.

20. I am the Project Director for an in-country Training program. Recently one of the trainees visited me in my office and complained to me that I was insensitive and stupid. After listening and trying without success to reason with him, I kicked him out of my office. I'm too busy to waste my time with an adolescent trainee.

21. I am a trainee in a Peace Corps program. Recently I have noticed that John, a close friend of mine, has been drinking late into the night and locking himself in his room. At times he appears very depressed and often speaks of his contempt for the Peace Corps. I have thought about talking to the staff about John's problems, but I decided against it. I wouldn't want to have his deselection on my conscience.

22. I am an assistant coordinator in TEFL and have just realized that I am falling in love with one of the TEFL trainees in my program. It is difficult for me to maintain my staff role when we are together, and it is impossible for me to offer objective evaluation data. In addition, our dates are causing comments among both staff and trainees. I'm afraid we will have to stop seeing each other outside of classes.

23. When I returned to the States after PC, I found that while everyone at home was glad to see me and asked about my two years overseas, they just didn't understand what I tried to tell them about it. When I came to the training site, I thought that finally I'd be with "my own people" and could really talk about my experience. I've been very disappointed to find that the trainees see me as part of the establishment and don't really seem to want to hear all of the things I could tell them--things they should know. They are only a few years younger than I am, but there's a real "generation gap" between us.

24. When I was a trainee, we had a really messy selection program. A lot of beautiful people were deselected for no good reason--and it still rankles. Now I suddenly find myself on the other side. The thing is the trainees like and trust me and tell me about

all of their problems and what worries them most about Korea--and frankly I haven't got it in me to trust an assessment officer with what I know.

25. I had planned for the HCN coordinators to sit on the final board and had talked to them about it. I felt they knew most about their country and its TEFL and would be obviously helpful in the decisions. Then the desk officer objected--she feels the HCNs lack our familiarity and facility with psychological terms and would be alarmed at the possibility that a PCV had had, for example, psychiatric treatment, and that those with Ministry connections would pass this information to their superiors. I don't know how I can explain their exclusion to these people now.

PERSONAL DATA FEEDBACK RATING FORM

Ratee_____ ______________________________
Name

Circle the number which you feel most closely approximates the extent to which the ratee performs the following functions:

Task Functions

1.	Initiating, Contributing	1	2	3	4	5	6	7	8	9	0
2.	Information or Opinion Seeking	1	2	3	4	5	6	7	8	9	0
3.	Information or Opinion Giving	1	2	3	4	5	6	7	8	9	0
4.	Elaborating, Clarifying	1	2	3	4	5	6	7	8	9	0
5.	Orienting, Summarizing, Evaluating	1	2	3	4	5	6	7	8	9	0
6.	Standard Setting	1	2	3	4	5	6	7	8	9	0
7.	Procedural Maintenance	1	2	3	4	5	6	7	8	9	0

Maintenance Functions

8.	Supporting, Encouraging	1	2	3	4	5	6	7	8	9	0
9.	Gate-keeping, Expediting	1	2	3	4	5	6	7	8	9	0
10.	Harmonizing, Compromising	1	2	3	4	5	6	7	8	9	0
11.	Providing Feedback, Observing Process	1	2	3	4	5	6	7	8	9	0
12.	Tension Reducing	1	2	3	4	5	6	7	8	9	0

Self-Oriented Functions

13.	Following	1	2	3	4	5	6	7	8	9	0
14.	Aggressing	1	2	3	4	5	6	7	8	9	0
15.	Blocking	1	2	3	4	5	6	7	8	9	0
16.	Nitpicking	1	2	3	4	5	6	7	8	9	0
17.	Dominating	1	2	3	4	5	6	7	8	9	0
18.	Recognition Seeking	1	2	3	4	5	6	7	8	9	0
19.	Monopolizing	1	2	3	4	5	6	7	8	9	0
20.	Sympathy Seeking	1	2	3	4	5	6	7	8	9	0
21.	Withdrawing, Avoiding Involvement	1	2	3	4	5	6	7	8	9	0

PROCESS OBSERVATION

Observer______________________ Date___________ Group ___________

	Initials of Participants in Seating Order 1	2	3	4	5	6	7	8	9	10
1. Initiating, suggesting, proposing										
2. Information giving										
3. Opinion giving										
4. Information seeking										
5. Opinion seeking										
6. Elaborating, clarifying										
7. Seeking clarification										
8. Summarizing for the group										
9. Testing for agreement, consensus										
10. Indicating agreement										
11. Indicating disagreement										
12. Supporting, encouraging										
13. Gate-keeping, facilitating										
14. Harmonizing, compromising										
15. Observing group process										
16. Tension reducing, joking										
17. Providing feedback										
18. Complaining, criticizing										
19. Idea killing (it won't work)										
20. Talking about self										
21. Discussing outside issues or events										
22. Attacking another participant										

Sample of Staff Training Objectives and Three-Week Program

The following detailed list of staff training objectives were drawn up by Mike Tucker and other members of the Puerto Rico Training Center. The program described was developed for a Latin America training program and demonstrates generally the kinds of activities that are needed to accomplish their objectives.

Staff Training Objectives

The general goals for a staff training program that can deal with the problems discussed above are:

- to develop the necessary language instruction and cross-cultural training skills among the participants;
- to help the training staff become a cohesive, well-functioning team;
- to develop capability to resolve competition and conflict among staff members and between staff and trainees;
- to explore methods of developing a learning climate of collaboration and trainee participation without neglecting the staff's overall responsibility for the conduct of the program; and
- to help the staff clarify training objectives and develop a comprehensive and detailed action plan to achieve them.

More specifically, the staff training objectives are outlined as follows:

1. Language Instructor Skill Development

By the conclusion of pre-program staff training, each language instructor should demonstrate:

- a satisfactory performance in teaching the Spanish language according to the audio-lingual method of instruction;
- a knowledge of the cross-cultural, experiential training methodology; and
- an enthusiasm in his or her style of instruction sufficient to create a high motivation to learn among trainees.

2. Cross-Cultural Instructor Skill Development

By the conclusion of pre-program staff training, each instructor should demonstrate:

- the ability to design and conduct cross-cultural training exercises within a total cross-cultural, experiential training program;
- the ability to design and conduct development group laboratory training exercises; and
- an understanding of the audio-lingual method of language instruction.

3. Team Building

In order for an effective team to develop among the members of a training staff, the members should demonstrate the following by the conclusion of staff training:

- a willingness and ability to get to know and become personally familiar with the other members of the training staff;
- an ability to communicate openly and non-defensively with other members of the training staff;
- an ability to give both support and constructive criticism to other members of the training staff;
- an interest in raising and discussing issues of concern such as problems related to the conduct of training or of working within the Peace Corps; and

- a willingness and ability to explore methods and procedures for the resolution of personal or group conflicts.

4. Design and Preparation of Specific Training Programs

By the completion of the pre-program staff training, the staff members should produce:

- a statement describing the purpose of their particular training program;
- a small set of comprehensive but general objectives, stated in behavioral terms, which the trainees should demonstrate upon the completion of training in order for them to have met the purpose of the training program;
- a plan for the systematic integration of the people and the components of the training program;
- a workable system or plan for measuring the progress of all trainees at least twice during the program;
- a workable plan for incorporating measures of trainee performance into the assessment evaluation model;
- a complete and workable system for implementing the assessment-evaluation model across all training components and among all staff; one which emphasizes adequate communication among staff and trainees;
- a workable plan or method for implementing individualized training for those who alreadymeet certain of the objectives or who do not meet objectives at a mid-program progress check, and
- a list of staff resources.

5. The Organization and Structure of the Peace Corps, Peace Corps Training, and Individual Training Programs

By the conclusion of pre-program staff training, each staff member should demonstrate:

- an understanding of the Peace Corps as an organization (e.g., its goals, aims, purpose, methods, etc.);
- an understanding of the general goals, aims, purposes, and methods of Peace Corps training, including something of its historical development;
- an understanding of the roles and relationships of other staff members and their operations and how these relate to one another and to their particular program;
- a knowledge and understanding of the organizational roles and relationships of the staff in their program;
- a knowledge and understanding of individual job descriptions and roles in particular programs;
- a knowledge and understanding of individual roles with trainees as project directors, coordinators, or instructors;
- a working knowledge of the concept of trainee independence with freedom of expression between staff and trainee and trainee and staff;
- an understanding of and commitment to the assessment-evaluation model for their program;
- the ability to recognize and to deal with the difficulties related to cross-cultural communications, perceptions, and understandings among staff and trainees and between the two groups.

6. Concluding Commitments

By the conclusion of pre-program staff training, each staff member should demonstrate:

- a commitment to a set of self-defined goals and training philosophy which is consistent with those for the program as a whole and which will result in the trainee product agreed upon; and
- a thorough knowledge and understanding of the jobs and roles for which the trainees are being trained.

Staff Training Program Design

The objectives listed above can be achieved as a result of an intensive three-week staff training program at a site conducive to uninterrupted study, discussion, and analysis. The program can proceed roughly according to the following design:

1. Week 1--Personal and Interpersonal Development, Team Building, Learning Philosophy Methods, and Techniques

The first week of training begins with a clear statement of the objectives for the staff training activities and a discussion of the participants' expectations in relation to these objectives. A series of communications and interpersonal relations exercises are conducted, beginning with one-to-one discussions and building up to interactions among functional groups. Exercises are conducted and experiences provided to familiarize all of the participants with the Experiential learning methodology of cross-cultural training and the audio-lingual method of language instruction. The staff, in order that they become aware of their own feelings and reactions to these experiences, participate in these exercises in much the same way as trainees do in their programs. Presentations and discussions are interspersed throughout these exercises in order to clarify the rationale of the learning philosophy and methodology.

2. Week 2--Training Skills Development

The second week of training is conducted in two sections, the language coordinator and instructors developing their skills in the audio-lingual method of language instruction, and the project director and cross-cultural training instructors developing their skills in the Experiential learning methodology. These activities are, of course, conducted experientially with the language people involved in a great deal of practice teaching and micro-teaching, utilizing closed-circuit television for review and critique, and the cross-cultural training occurring in small discussion and analysis groups. It has proven quite effective to conduct the cross-cultural training according to an intensive, three-day instrumented laboratory, implemented by a qualified trainer who is not a member of a program staff.

3. Week 3--Planning and Design of the Training Program

The participants are brought together again in functional groups for the final week of training, in which they organize what they have learned and plan their particular program. The staff trainer serves as a consultant to the participants, as they design and present their respective components of the program to the total functional group for discussion and adoption. It is intended that the training staff have their program planned and designed by the end of this week, with specific responsibilities and roles defined, so that they can implement the program immediately.

Continuing Staff Training Consultations

The staff trainer should maintain a continuing relationship with the staff during the implementation of the program. This follow-up provides consistency and continuity among programs from the intensive staff training experience, and supports the respective staffs in their continuing development of expertise with the Experiential training methodology.

Examples of Training Objectives

The following examples of and guidelines for setting training objectives are included to aid staffs in setting their own--a crucial step in designing a training program.

We would suggest that criteria for the development of Terminal Objectives should include the following:

1. An objective should be stated insofar as possible in terms which are mutually understood by both trainees and staff. There must be agreement as to the specific meaning of a stated objective.

2. An objective should be stated in behavioral or operational terms insofar as possible; (operational meaning defined in terms of the operation involved in doing something--the procedures, steps, etc.; behavioral meaning observable behavior which indicates achievement of the objectives).

3. Minimum levels of acceptable performance should be specified.

4. An objective should be stated in such a way that achievement can be measured.

Of course, many objectives in a training program may be impossible to state precisely using the above criteria; i.e., "to create a sense of brotherhood." These objectives should not be avoided, however, even though it is understood that they cannot be reliably measured.

These are among some of the most important Terminal Learning and Achievement Objectives, however, and should not be dismissed because they don't fit the criteria of definition in behavior terms. Trainees should be included in the process of defining objectives in an attempt to arrive at agreement and avoid confusion. Examples of objectives of this type follow, most of which are considered applicable for a trainee in any Peace Corps training program. They should be redefined for each program, however. It is unlikely that in their present form they would be completely acceptable to any group of staff or trainees.

1. The development of a process of self-inquiry, learning, and discovery.

2. Self-confidence in the ability to perform effectively as a Volunteer, the industry to apply himself diligently to the task, and a personal sense of responsibility to do the best with little or no supervision.

3. Understanding of the people, culture, and way of life, and particularly of the kinds of problems that he as an American Peace Corps Volunteer, a product of his own culture, might have in the host culture. Ability to adapt to the slower pace and a different way of life.

4. Increased ability to work within a system which he might perceive as rigid, bureaucratic and authoritarian.

5. Ability to learn from mistakes and to modify attitudes and behavior accordingly.

6. Ability to continue learning about the culture and the people throughout Peace Corps service.

7. Ingenuity and resourcefulness to develop opportunities for meaningful service beyond assigned responsibilities.

8. Increased ability to tolerate ambiguity, loneliness, frustration, and disappointment, and to adapt to the slower pace and isolation.

9. Increased ability to cope with, adapt to, and live and work under difficult and trying conditions. Resilience (the ability to bounce back and keep going in the face of difficulty, setback or defeat) and ability to sustain a healthy, positive, optimistic outlook and not submit to the stagnation of despair, despondency, cynicism, negativism, pessimism, resentment, etc.

10. An interest in the ability to make meaningful contact with a wide variety of people, to get to know them as individuals and to let them get to know him as an individual and as an American. Not limiting his contacts to a few friends or to relationships on the job. Not retreating or withdrawing from the culture, associating only with a few close friends, with other Volunteers, or staying in his room to read books, etc.

11. Active involvement in constantly striving to learn more about communication and to improve his ability to communicate.

12. Active and sincere interest in learning more about the culture, the country, and the people. Curiosity, seeking of increased understanding.

13. Genuine, sincere interest in the people as individuals, not as objects of curiosity but as human beings, persons of worth. The ability to communicate this interest to others.

These examples, vague as they are, can be separated into subcategories of objectives, such as Personal Development, Interpersonal Development Social Skills, Communication Skills, Cross-Cultural Sensitivity and Awareness, Technical Skills, Problem Solving Skills, etc. A few examples are given to provide some guidelines for planning:

1. Personal Growth and Development

a. Increased self-insight and understanding--particularly in relation to the values, beliefs, attitudes, goals and expectations of the trainee as they relate to his service as a Peace Corps Volunteer in the host culture. An awareness of areas of possible conflict and his ability to cope with this conflict.

b. Increased self-confidence and self-reliance, with resulting increase in self-acceptance and self-esteem. Reduced defensiveness and increased ability to own up to his behavior and to accept criticism.

c. Reduced need for recognition, reward, status, control, power, freedom, structure, guidance, etc.

d. Increased self-regulation and self-control, reduced hostility, aggressiveness, and competitiveness. Ability to absorb hostility from others.

2. Social/Interpersonal/Communication

No matter how technically qualified a Peace Corps Volunteer might be, he will not be successful unless he can work effectively with others. The following objectives are essential:

a. Awareness and understanding of his effect on others (peers, staff, and host country nationals) and their effect on him. Ability to modify behavior, based on this awareness.

b. Sense of responsibility to the host national people and government, to the Peace Corps, and to the people of the United States. Understanding of what this responsibility entails.

c. Ability to develop effective relationships with host national and Peace Corps superiors, with peers and counterparts, with students if he is a teacher, and with the people of the community.

d. Increased concern and consideration for others (sensitivity, understanding, and empathy).

e. Increased ability to communicate, particularly to listen with understanding.

f. Increased interest in others (genuine interest in another person as a person) and good-natured responsiveness to other people.

g. Increased ability to relate to others in a way that is neither punishing, threatening, intimidating, demanding, degrading, humilitating, nor belittling; and the ability to relate with warmth, acceptance, understanding, tolerance, and patience.

h. Increased tolerance and appreciation for ideas, values, beliefs, attitudes, behaviors, standards, customs, and traditions quite different from his own.

i. Increased ability to live and work harmoniously, creatively, and productively with others.

j. Increased ability to gain the trust and confidence of others and to be open and trusting with others.

3. Development of Human Potential

As a Volunteer the ability to support and promote the development of human resources of the community or agency with which the Volunteer will be working for self-reliant and independent growth, development, and improvement is important. The following objectives relate to the development of human potentialities:

a. Understanding of the Volunteer's own attitudes and behavior in relation to the solution of human problems, particularly those problems of a developing society.

b. Increased understanding of the role and techniques of the catalyst or change agent in helping others learn to help themselves. Improved skill as a change agent.

c. Increased ability to work with and relate to others in a way that will promote their self-respect, self-confidence, and ability to use their own resources to solve their own problems.

d. Increased ability to support and assist others in achieving creative but practical solutions to their problems.

e. Increased ability to develop relationships with other persons that will be mutually rewarding, satisfying, and growth producing.

f. Development of ability to subordinate his own needs to those of the host nationals with whom he will be working during his two years of service.

g. Understanding of the special problems of relating to and working effectively with host nationals in a nonthreatening, helpful, and supportive manner. Developing the skills to do so.

h. Increased understanding of the dynamics of personal growth and development, facilitators and inhibitors. Understanding of conditions that prevent and conditions that allow growth and development.

i. Increased skill in working with groups in a way that promotes constructive attitudes and learning, growth, and development of the group and individual members of the group.

4. Problem Solving

Development of a process of problem-solving in a creative, judicious, conscientious, and responsible manner. This includes the following:

a. Increased ability to anticipate, recognize, and identify problems that need to be prevented or solved, particularly the interpersonal problems which might interfere with the accomplishment of the technical task of achievement of Peace Corps objectives.

b. Increased willingness and ability to recognize and consider alternative viewpoints, interpretations, and solutions as they relate to the task at hand; increased flexibility, openness to new ideas.

c. Increased ability to avoid snap decisions and withhold judgment until all facts have been considered.

d. Ability to adapt to the culture and conditions. Flexibility. Ability to fit into the culture without giving up his own and going native.

These are examples of only a few of the terminal objectives that should be defined for and during a training program, by staff and trainees. The trainees themselves should discuss their importance and their relation to their Performance Objectives as Volunteers. The trainees should relate these objectives to incidents, and particularly to role relationships, and should recast the objectives in terms of actual behavior, actions, and attitudes implied. In so doing, the trainees can develop ways of measuring performance against these objectives and can provide one another with feedback relative to the way each person is perceived in relation to each objective (assuming that performance or behavior during training is related to performance capability at the end of training and actual performance as a Volunteer following training). Staff can assist the trainees in developing methods of measurement and in obtaining and processing measurement data (see the section on Continued Assessment and Evaluation in Part I).

It is necessary that the staff, based on an understanding of the Terminal Objectives and the training/learning philosophy and methodology, then develop Interim Objectives, to allow for a logical, sequential, and incremental learning program that will effectively and efficiently achieve the Terminal Objectives in the time allotted. These include not only learning objectives directly related to the Terminal Objectives, but objectives related to the development of an effective learning community, particularly objectives related to the use of the experiential learning model and the effectiveness of the learning groups.

II

TRAINING GOALS

(Handout for Trainees Developed by Puerto Rico Staff)

Training Goals: At the close of training you will be expected to be able to:

A. identify the cultural characteristics that have influenced your behavior in the U.S.,

B. identify the cultural characteristics that have influenced your behavior in Puerto Rico,

C. generalize from the two previous experiences to your possible cultural adaptation to Costa Rica.

Training Objectives: To reach the training goals, the training objectives below must be met with your being able

1. to demonstrate a reduced need for status, power, recognition and reward through increased sensitivity and openness and increased self-reliance and self-confidence,

2. to demonstrate an ability to deal skillfully in a human interaction group situation,

3. to be able to interact effectively within the Puerto Rican culture and to generalize from this interaction to adjust to the Costa Rican culture.

To reach the above training objectives you will carry out certain performance objectives through group discussions, role-play situations, critical incidents, peer ratings, community development incidents, which in turn will be evaluated in generalization sessions in which you will be able to evaluate your performance throughout the development of the training program.

You will be given personal-group evaluation forms to assess yourself after each group meeting. The trainer will look them over with you and give you feedback on your performance.

Training Objective #1: To demonstrate a reduced need for status, power, recognition, reward, through increased sensitivity, openness and increased self-reliance and self-confidence.

The first training objective will be reached after doing the following:

1. to identify the nature of your feelings, reactions, attitudes and your impact on other members of your training group,

2. to identify the reactions of other members of your training group and their impact on yourself,

3. to respond non-defensively to comments by others on your own behavior,

4. to decide when to modify your behavior after feedback has been given,

5. to be able to expose your own feelings in your training group without fearing rejection.

The above performance objectives will be measured in group performance sessions, making use of personal evaluation in a group and personal role inventories.

Training Objective #2: To demonstrate an ability to deal skillfully in a human interaction group situation.

This training objective will be reached by doing the following:

1. identifying the roles the trainee takes in a group and explaining how it affects you as a member of the training group,

2. identifying the role assumed by you in your group and how it might affect the other members of the training group,

3. identifying the functions assumed by members of your training group.

The above performance objectives will also be measured by personal role inventories and personal evaluations in a group in the generalization sessions.

Training Objectives #3: To be able to interact effectively within the Puerto Rican culture and to generalize from this interaction to adjust to the Costa Rican culture.

You should be able to:

1. identify different patterns of response to new cultural and social situations,

2. identify and assess your own responses to cross-cultural encounters,

3. accept and act on feedback relating to your behavior,

4. deal with the Costa Rican institutions in a cooperative manner, accepting guidance and giving information, when needed, properly,

5. demonstrate an understanding of the political, economic and social institutions of Costa Rica.

The above objectives will be met through area studies, role play, critical incidents and will be evaluated in the generalization sessions by the same means.

STAGING

Sample Schedule*

Field and Training Participation

The participation of field and training personnel in staging activities has proven effective in providing trainees with a consistent, integrated impression of their future experiences as Peace Corps Trainees and as Volunteers. The following sequence of activities was designed with exercises interspersed among formal presentations to create an urgency for learning among the trainees and to be certain that they gain a feeling for as well as an intellectual understanding of their future Peace Corps lives. This sequence, with a brief explanation of each activity, is outlined below.

I. General assembly - Welcome and Orientation.

A. Staging staff provide a complete description of the week's activities, including the rationale, scheduling, and objectives.

A complete orientation to all of the components of staging activities is essential for the success of this endeavor. The trainees must be thoroughly cognizant of what will be expected of them and what they will be going through so that nothing that happens during the week will come as a surprise. This information should be presented in writing and discussed with the trainees by the appropriate member of the staging staff.

II. Training groups - Introductions and Expectations.

A. Divide into groups of six; everyone introduce themselves to the group (perhaps using the back-of-the-head exercise); discuss the coming activities and define the expectations of the group members.

Experience with conferences and training groups has demonstrated that it is very important to assess the expectations and attitudes of the participants at the outset. It is often found that the objectivies for the activities designed by the organizers of a conference are not fully understood or are in direct conflict with the expectations of the participants. Session II will provide the participants with a reference group for discussion and comparison of ideas; will provide an opportunity for the participants to react to the statements made by the staff concerning the objectives of the week; and will give the participants time to assess their expectations and define what they want to gain from involvement in the week's activities.

III. General assembly - Expectations and Objectives.

A. Each group report on its expectations and everyone compare the expectations with the objectives and activities to follow.

This session will allow the staff and all of the participants to gain an assessment of "where everyone is at" regarding the purposes and activities of the staging week. Any misunderstandings or conflicts of intention can be determined and worked out through further explanation and negotiation in the general assembly.

IV. General assembly - The Peace Corps In-Country, Part I.

A. The country staff present a series of discussions, using color slides and other visual aids, focusing on the following topics:

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*Prepared by Mike Tucker and Puerto Rico Training Staff

1. The country, its geography and history.

2. The people.

3. The economic and social development of the country and the involvement of the Peace Corps in this development.

V. General assembly - The Peace Corps In-Country, Part II.

A. The in-country staff continue their presentations, discussing the following topics:

1. An overall view of the Peace Corps in-country; its organization, structure, programs, philosophy, and policies.

2. The rationale and objectives for the particular program, and descriptions of the host country agencies involved.

B. This session is terminated by the staff explaining that, rather than make an attempt to directly describe their future jobs in-country, a work-sample situational exercise would be conducted during which they could participate in or directly observe an example of their future activities as Volunteers on the job.

VI. Training groups - Situational Exercise (See Section C)

A. General assembly break into two groups for work sample situational encounters based on the role-model for the project. Exercises conducted in Vignettes (Section B) so that those not participating are directly observing the interaction.

B. Meet in the same small groups of six as before, discuss the encounters and observations in specific terms such as what was the nature of the Volunteer's job, what he was trying to accomplish, how successfully he handled the situation and other insights gained.

This exercise is an attempt to involve the participants in a live experience/demonstration of the problems and frustrations they will encounter as Volunteers in this program. It is an attempt to reduce important elements of the total overseas job (role-model) to a thirty-minute interaction. According to the Experiential Model, this experience should be much more meaningful to the participants than an oral or written presentation of their job descriptions, and in fact, should augment further discussion by creating the urgency for more information concerning the encounter, the job description, and the role of the Volunteer.

VII. General assembly - The Peace Corps In-Country, Part III.

A. Before the in-country staff resume their presentations, the training staff briefly introduce the Experiential Learning Model, (Section B) referring to the Situational Exercise as an illustration.

B. The in-country staff continue their presentations, following directly from the Situational Exercise in discussing the following topics:

1. The role model for the Volunteer's involvement in this program;

2. The Volunteer job descriptions.

C. This session is terminated by the staff explaining that an understanding of the job descriptions for this program would be further elaborated through a case study exercise.

VIII. Training groups - Critical Incidents Exercise.

A. Participants individually complete work on four incidents.

B. Meet in the same groups of six as before, groups select two of the four incidents, and complete group consensus on these.

IX. General Assembly - The Peace Corps In-Country, Part IV.

A. Before the in-country staff resume their presentations, the training staff further elaborate on the Experiential Model, using the Critical Incidents Exercise (Section C) as illustration.

B. The country staff present the last of their discussions, generalizing from the critical incidents in discussions of the Volunteer's job in-country, working conditions, and cross-cultural problems.

X. General Assembly - Peace Corps Training.

A. Training staff present a series of discussions on training following from the previous situational training experiences. Presentations augmented by slides, charts, and the core syllabus for the training programs, focusing on the following:

1. The function of Peace Corps education as the process through which Trainees are developed from existing levels of ability through the attainment of learning objectives sufficient for effective overseas performance according to the role model for a specific program;

2. Further elaboration and complete discussion of the Experiential Learning Model in contrast to the traditional, including examples from cross-cultural and technical training;

3. A description of the third-culture experience or any non-residential other special model being used;

4. This session will terminate by the training staff explaining that a further illustration of the Experiential Model will be provided through a demonstration of the audio-lingual method of the host language instruction.

XI. General Assembly - Audio-Lingual Language Instruction.

A. Trainees engage in a demonstration of the Experiential Learning Model through a language learning experience, during which they will learn one or two dialogues. Trainees not participating directly in the exercise will observe; the total group discuss and comment following the demonstration. If the group is small, all can participate.

This exercise should provide the participants with a "feel" for the training activities that will involve most of their time during the next three months. It will also help to make it clear that the experiential Model involves all components of the training program.

XII. General Assembly - Force Field Analysis.

A. Training staff present the Force Field Analysis (Section B) method, engaging the group in a demonstration of the method using involvement in staging week activities as the subject for analysis.

B. Trainees given the assignment to individually complete an analysis on the force for and against their decision to enter the Peace Corps.

At this point in the staging participants should have fairly clear impressions of their future Peace Corps experiences. This exercise was designed to help them integrate these impressions and to assess themselves against the requirements for effective performance during training and productive service as Volunteers. They will be told that their individual analyses will be strictly confidential, that they need not share the information with anyone, and that they are asked to complete it simply to help organize their thoughts concerning their decisions for becoming Peace Corps Volunteers.

XIII. Training groups - Discussion of Analysis Results on Decisions to Enter the Peace Corps. (optional)

A. If any of the small groups desire to do so, provide time for them to compare and discuss the results of their individual analyses on reasons for and against remaining with the Peace Corps.

It is important that the confidentiality of the analyses be left to the discretion of the individual participants, but it is hoped that they will engage in a discussion of this information with others. Because individual situations become even more clear and reasoned when compared with those of other people, this session could be the key to the success of the activities to follow during the rest of the week.

XIV. Review groups - Review of Experiences and Suggestions for Further Activities.

A. Meet in several groups with various staff discussion leaders to:

1. Review the completed experiences in relation to the objectives and expectations for the staging week; and

2. Gather information and plan further activities for involvement of the country and training staff.

Section B

THE NEW CULTURE AND THE LEARNING COMMUNITY

One of the most difficult problems encountered in Experiential Training is that of breaking the trainees from their traditional orientation and achieving cooperative and responsible involvement in the Experiential Learning Process. It is essential that we constantly look for new ways of introducing Experiential Training, in a way that is not only acceptable to the trainees but understandable, so that they can begin to participate actively in the process.

Another problem is that of making effective use of the frustrations, problems, developments, and achievements, in the training program itself as a learning experience. The multitude of problems that arise when a large number of persons with differing expectations are brought together, as well as the nature of the training program itself, results in highly relevant situations and experiences that can be used very effectively as learning opportunities in an Experiential Program.

In a Traditional Program, where the emphasis is on information transmission, such problems are usually disruptive and it is probably wise to dispense with them as quickly and as painlessly as possible. In an Experiential Learning Program, however, these problems, if handled correctly, very often result in more learning than any exercise or situation that could be devised by the staff. It is essential, however, that the trainees and the staff recognize the relationship of these problems to the objectives of the training program; that is, preparing the trainees to live and work effectively in another culture.

In a sense, then, bringing together a number of diverse personalities in a new setting results in the training community itself becoming a new culture.

In fact, the more diverse the training group, the more potential there is for learning from the formation of a new culture and community. This should prove particularly true as Peace Corps begins to incorporate more of the New Directions Volunteers--older, often blue-collar workers, and their families. Past programs combining these older, experienced, technically oriented trainees with the usual youthful, idealistic and academically-oriented recent graduates have provided a wealth of learning and experience. The confrontation and cooperation has proven a source of enormous growth for both groups as they struggle to build a community that can come to terms with the problems of the generation gap, the practical and the ideal, the technical man and the liberal arts graduate.

For, to function effectively, the community must develop its own norms, standards, expectations, rules, sanctions, and values. If the trainees and the staff can look at the community in this sense and examine the culture in formation, a great deal can be learned that is immediately transferable to the Volunteer's situation in the host country. The process of Experiential Learning helps the trainee examine the process of adjustment to this new culture and community. He is able to examine the prolems and difficulties he encounters and his own learning and growth as he learns to deal with them. The transfer of learning has been supported by Volunteers and staff in the field, who have reported that this experience in training has made the Volunteer's adjustment to his host culture easier.

A third and very important aspect of this focus on the training program as a learning community is the opportunity that exists for intensive analysis of the American culture. One of the most important learnings the trainee can achieve in the training program is a much better understanding of himself as a product of his own culture. This understanding then provides a sound basis for learning about the culture that he is entering and for developing the awareness, sensitivity, and skills necessary to live and work effectively in that culture as an American.

Quite a number of exercises are presented in this section, designed primarily to make effective use of the training community as a learning community, to help the trainee learn how to learn in the experiential way, and to learn about himself as a product of his own culture. The relevance becomes clear if the trainee can see the basis this provides for learning about the culture he plans to enter.

Sequences

These exercises are presented very roughly in the sequence we would recommend. The sequence used would depend, of course, on the nature of the particular program, the staff available, the exercises one decides to use, time available for these exercises, a staff confident in their ability to conduct them, etc. Although these exercises appear together in one section in this Handbook, they are not meant to be conducted in sequence to the exclusion of other exercises or training experiences. Other training experiences should be interspersed with those in this section, to reinforce the learning objectives of this section, to orient the trainees toward preparation for service in a particular program and country, and to help them see the relevance of this.

In terms of sequence, then, we would suggest that training begin with some sort of Situational Exercise, one that could be recorded on video tape (or audio tape if video equipment is not available) for later viewing by the trainees themselves. This would be followed by a Community Description Exercise and then possibly Critical Incidents (see Section C) with forms to be completed by the trainee for later use in group activities. The Handout on "The Learning Community and Learning About Oneself as a Product of One's Culture" would then be given to the trainees to read the evening before the first general meeting. We would suggest that the first general meeting follow a design such as the Fishbowl method presented in this section. We have found that this is far more effective than having a formal introduction and presentation by the Project Director and selected other speakers. The reasons for this are explained in the description of the Fishbowl in this section.

The first general meeting should be followed immediately by the organization of small groups, allowing the small groups to begin to focus on and create an expectation of working together in problem-solving activities throughout the program. Group process questionnaires are introduced to begin focusing on process as well as content in training. These questionnaires should be used as many times and with as many exercises as feasible, because the learning appears to be incremental and cumulative, although there may well be a point of diminishing returns.

The remaining exercises in this section are conducted through training roughly in the sequence given here, interspersed with language training, cross-cultural training, technical training, or anything else that is considered important. The trainees should not see a clear distinction between the learning community exercises and the exercises in the other sections, however, because the same methodology should be used throughout and learnings from one should be used in or as a basis for exercises in the other sections.

An exercise similar to the "What Have I Learned" exercise is useful at or toward the end of training, to review and integrate the total learning experience. This exercise, too, should follow the Experiential Model, to allow the trainees to conceptualize the entire program as an integrated experience and to review the similarities to and implications for their service as Volunteers. If small groups have been used in the program, it is good to mix the groups for at least this exercise, so that each person can benefit from the experiences of all the other groups.

The Three to Four-Day Laboratory

To accelerate the development of effective Discussion Groups, Mike Tucker designed a three to four day intensive Human Relations/Cross-Cultural laboratory which has been used in a number of programs at the Puerto Rico Training Center. It is usually conducted in the second week of training. This three to four-day intensive focus on group development activities also demonstrates to the trainees that staff consider these activities as important as others in the program. The laboratory is described in this section.

Modification and Adaptation

Most experienced trainers have their own techniques which they would be expected to use for developing a learning community (see Harrison and Hopkins, The African Handbook, and the Self Assessment Workshop). If the new trainer developes a good understanding of the Experiential Philosophy and Methodology, and follows the examples and suggestions given here, he should be reasonably successful. We have found, however, that with the experience of just one program behind them, trainers have developed enough understanding and confidence to very creatively adapt and modify the examples given here to fit their own style and program.

Community Meetings

The small groups and the Experiential Model can serve as the chief vehicles for achieving a community of learners, concerned not only for their own learning but for the effectiveness of the total program and the learning of each person in the program. Total community meetings, however, are also very important in achieving a sense of community. The problems of making decisions or solving problems in the large community can be very frustrating for staff and trainees, but achieving effective community meetings can contribute significantly to the learning and development of the trainees. Much learning is lost if the trainees identify only with their small groups and do not have the opportunity to be a part of a new and developing community.

One of the most difficult problems the experiential trainer will have will be that of determining which activities should be conducted as total community activities and which would be better conducted in small discussion groups. Learning to work effectively in the large community meeting is difficult for staff and trainees alike. When once trainees have become accustomed to their discussion group, they will find it much more comfortable than the community meeting. They will complain about the large meetings, asking why they have to be held at all.

If the objective is to achieve a learning community and community responsibility, however, with trainees participating in decision-making and problem-solving, it is necessary to have community type meetings. Many of the decisions that have to be made will affect the total community. These can be discussed in the small groups and recommendations can be brought to the community meeting, but the decisions themselves will have to be made as a total community. Some of the problems that have to be solved will have to be at least discussed in a community meeting before being taken to the small groups. Recommendations and suggestions can then be brought back to the total community meeting, where the final decisions or solutions will have to be made.

The activities that would be better conducted in the total community meeting and those that should be conducted in the small groups can be posed as a problem which the trainees can help solve. The trainees can also be charged with the responsibility of helping the total community learn how to achieve effective general meetings.

One big problem, of course, is the large number of trainees in some Peace Corps programs. It is very difficult to achieve an effective community meeting with over fifty or sixty trainees. We would suggest that one way of coping with the problem of a large group is to break the community down into sub-communities, so that some of the activities will be conducted in the small groups, some in the sub-communities, and some in the total community when absolutely necessary.

Staff Skills in the Community Meeting

Working in large community meetings requires special skills on the part of the staff member. Experience as a trainer in a small group is probably the best preparation one can receive, but this alone will not suffice. The large community takes on a personality of its own that is quite different from what one finds in the small group. It is much easier to establish personal contact with each person in the small group. In the total community meeting, the distance between staff and trainees is much greater (physically and psychologically), and much more difficult, therefore, to break down. Differences and hostilities are often exaggerated. The trainee who resents authority figures will place any staff member conducting the general meeting in this category to create an opportunity to vent his pent-up anger and hostility. He feels more secure in a larger group, with the support he is certain he can enlist from his peers.

Or, the trainee who has become secure and comfortable in his dependent-passive role in the traditional educational system may react very emotionally to the frustration and ambiguity he experiences and the responsibility he is required to assume in an experiential program. His resentment, anger, and hostility are most likely to come out in the community meeting, again where he feels he can enlist the support of his peers and where it is easier to confront the staff member he perceives as responsible for this situation as an impersonal authority figure rather than as another human being.

These confrontations confuse and frighten the traditional trainer, but in Experiential Training, it is very important that these feelings and reactions be brought out into the open and examined. The staff must be able to cope with these confrontations objectively and non-defensively, and in a way that is not threatening or punishing. This requires considerable skill in process observation and in working through these problems with the trainees involved. The entire community learns a great deal about working with conflict from the process, and the individual develops an understanding of his feelings and reactions and how to bring them under control.

The staff have to be able to maintain control of their feelings, while at the same time revealing that they are feeling and reacting. If the staff show no emotion in response to intense emotion on the part of the trainees, they are perceived as unconcerned, cold, distant, and perhaps even arrogant. At the same time, the staff should remain rational and in control of their emotions.

These reactions on the part of the trainees are very often unconscious attempts on the part of the trainees to gain the attention and recognition of the staff, or peers, or both. When these confrontations are worked through patiently and constructively, staff and trainees feel closer to each other, and a level of trust and respect is achieved that could be achieved in no other way. A new confidence is developed in the ability of people to work together to solve problems and resolve conflict.

These confrontations are the most traumatic experiences for the staff in a training program, but some less explosive situations are perhaps just as difficult to handle. The staff will become frustrated in the large community meeting, when it appears to be getting nowhere, and will have a tendency to take over and start controlling, directing, and making decisions. This very often is exactly what the trainees want them to do, because it relieves them of the responsibility for the effectiveness of the meeting and places the staff right back in the familiar traditional directive, authoritarian, paternalistic role with which the trainees are so familiar. But if the expectation has been created that trainees will participate in decision-making, they will then accuse the staff of duplicity, and rightfully so. It is a very difficult but essential process to determine which decisions should be made by the staff, which by the trainees, and which by the staff and trainees together. The staff and trainees must then learn to work together effectively to make these decisions.

The Physical Arrangement for Community Meetings

The physical arrangement is very important. It is essential that the conventional arrangement of trainees seated in rows facing the trainer at the front of the room behind a podium be eliminated. This creates the traditional expectation on the part of trainees of an information-transmission type program, in which the trainees are required to sit passively listening to the words of wisdom from the trainer, who will then test them on how well they remember what he said. It is extremely difficult if not impossible to obtain the kind of trainee participation and responsibility required in an experiential program with this arrangement.

Instead, it is important that the trainees be seated in a large circle. If the program is too large, then in a double circle. This is another reason why smaller programs are easier to handle. The trainee seated on the front row (the only row in a large circle) is in a position to interact with everyone else in the circle. When he confronts a staff member, or is confronted, there is no one between him and the other person. The interaction becomes much more personal. Each individual is out front and involved. Each person is as important as anyone else in the room. The seating arrangement itself does not reflect a status relationship.

The Discussion Groups

For an inexperienced or traditional trainer, the small discussion group can be a problem,and quite frustrating. With his own objectives, his sense of urgency, his need to make effective use of time, and his desire to conduct an effective training program, he may become concerned and impatient when the groups do not appear to be working as hard or achieving as much as he thinks they should. Again, the tendency is to take control and to become directive. This, of course, results in a lack of responsibility on the part of the trainees and a need for even greater control by the staff member.

He must remember that groups require some time to form and to work through the many problems involved when a collection of individuals are trying to learn to work together as a group. These problems have to be resolved by the group, although the staff can provide considerable guidance and support, through exercises designed to achieve group cohesiveness and effectiveness, through process observation (direct or through instruments designed to collect process data), and through conceptual input on the nature of groups and group process. If these are handled effectively, the group will develop effectively. All that is required then is patience and faith that it will. A great deal of learning results from this difficult process of learning to work together as an effective, problem-solving group.

It is highly recommended that even those trainers who have had considerable T-Group experience become thoroughly familiar with Batten's Non-Directive Approach (See The Non-Directive Approach in Group and Community Work, discussed in Part I and in the Annotated Bibliography, Part IV) and with the use of instrumented groups (see Wight and Casto, Training and Assessment Manual for a Peace Corps Experiential Laboratory, from which most of the exercises in these Guidelines were taken). Groups as used in the training described here are quite different from the conventional, sensitivity, T-Groups. Familiarity with these other approaches will provide the trainer with excellent preparation for conducting the small groups in whatever way he thinks is most appropriate for the given exercise or situation.

Staff Involvement in the Learning Community

It is important that all staff be involved as much as possible in the Learning Community activities, particularly the Community Meetings, to show that the entire staff support the experiential methodology and recognize the importance of the Learning Community in preparing the Volunteer for his job. This means that language staff and technical staff, as well as the cross-cultural staff, Project Director, and training psychologist should be involved.

If some of the staff do not support the approach, this is very quickly perceived by the trainees. They then either become antagonistic toward these staff members or side with them and seek their support in attempting to force the rest of the staff to use the traditional approach. This results in considerable friction, and can result in a split among the trainees as well as among the staff. This problem should have been faced and resolved before the trainees ever arrived, of course.

Assessment, Evaluation and Selection

Assessment and evaluation are an essential part of the experiential process (as evident in the Experiential Model.) Unfortunately, the trainees usually see assessment not for learning but for selection, and this is frequently reinforced by RPCVs who experienced it as such in their own programs. It is very important that the emphasis on assessment for learning be explained and stressed from the very beginning. It should be stressed too, that in experiential learning the emphasis is on self-assessment and evaluation rather than on evaluation by the staff. The observations and impressions of staff and peers are very important, however, as data to be used in this self-assessment, which should be made very clear. The program should be designed to provide the trainee with as much information as possible about himself, to assist in this self-assessment. Some of the most valuable data come from feedback from other persons (discussed at length in this section).

Assessment for selection is secondary and should be treated as such in the program. The emphasis should be on self-selection, even in a program which gives final authority to the selection board. Deselection by the board should be only as a last resort, when the in-country director feels the individual would be disruptive in his program, when he obviously has not achieved minimal levels of acceptable performance as measured against terminal objectives clearly understood by the trainees, or when it is quite clear that the experience might be harmful to the Volunteer personally.

The trainee himself should be supported in continued self-assessment, comparing his abilities and interests (as they become more clear) with the requirements and conditions of Volunteer service as he learns more about the country and program in training. If he decides they are not consistent or compatible, it is his responsibility (not the staff's) to make the decision to resign. He should be supported by the staff in his decision, and his peers should not, as they often do, pressure him to stay with the program. The freedom of choice should be his.

In a total self-selection program it is easier to develop an effective staff-trainee relationship. Staff can also be more confronting and tougher in their feedback. Feedback should include reactions to attitudes and behavior that irritate, annoy, offend, anger, or in other ways create problems between people. This is more difficult to learn to accept in a program which gives the power of deselection to the boards, but not impossible.

If the program is not a self-selection program, selection will be a problem throughout, but it must be faced directly and treated as a problem that has to be solved by trainees and staff working together. Trainees cannot develop the trust in staff needed to overcome this problem unless an opportunity to demonstrate trust is available. This means that staff must be open in feeding back their observations and any other data that they collect through training, emphasizing the importance of this data for learning. The emphasis must be on openness and direct feedback, because if the trainees feel that the staff are collecting data for use only in selection boards, it will be impossible to develop the kind of climate, trust, and openness necessary to conduct an effective experiential training program.

Another kind of assessment and evaluation, however, has to do with the training program rather than the trainee. The staff should be oriented toward constant assessment and evaluation of the learning process and climate for continuous improvement of the program, and should support a similar orientation on the part of the trainees. The mechanism should be built into the program for this to occur--frequent staff meetings, perhaps with trainees present, time in community meetings, and ways of getting such information from individuals and the small groups. It is important that the trainees feel they are listened to, that their opinions and suggestions are valued and taken into consideration in planning.

PRE-TRAINING PREPARATION

Instructions to Staff

One concern in experiential training has been that of orienting the trainees to the new methodology with as little time lost as possible. Experiential learning will be completely foreign to most trainees. As a result, the staff will have to contend with resistance, hostility, lack of understanding of what is expected, and lack of skill in the new way of learning.

For this reason, efforts have occasionally been made in the past to provide the trainees with some preparation, if possible, before they arrive at the training site. This has usually taken the form of written materials mailed to the prospective trainees, in which an attempt is made to explain the experiential learning method that will be used. It has been found, however, that this initial explanation usually means little to the trainee, because he does not have the experiential framework within which to conceptualize and understand it. A very brief and simple orientation is probably more effective than a more detailed and lengthy description of the methodology at this point. Hopefully it will create an expectation of something different in the training experience, and the initial seeds planted will result in quicker understanding as the trainee actually experiences the process.

It has been found, however, that understanding can be achieved more quickly if the individual first experiences the experiential learning process and then receives an explanation of what he has been through. Rather than wait until the trainees arrive at the training site to provide them with such an experience, attempts have been made to give them an assignment to complete before they arrive designed to introduce them to the approach while at the same time providing them with a meaningful learning experience. The task requires a beginning analysis of the trainee's own culture as the basis for learning about another culture.

Procedure

Trainees have been sent, for example, an assignment to study their own or a neighboring community, establishing certain guidelines for doing so--gathering certain kinds of information (power structure, value systems, behavior patterns, etc.) Two basic approaches have been used, one in which the trainee attempts to analyze his own community, using a lifetime of knowledge and attempting to conceptualize it. In the other he enters a strange community and tries to use an orderly system to explore it, often a system that he is asked to develop himself. Or sparse guidelines might be given him as a framework for his analysis of the community.

Other programs have sent the trainee an explanation of the role model, and requested him to construct a model of his own role relationships in his community. Additional questions can be asked to focus on the problems the program would like him to consider. (An example of one of these questionnaires, sent to trainees for the Afghan Continuous In-Country Training Program, is included in this section.)

Upon arrival in training, the trainees are asked to use the information and experience they have gathered (as individuals or groups) to explore such questions, for example, as community structure and American culture, generalizing from each individual's experiences and understanding. When this process has been completed, and conclusions drawn from it, the staff can then begin to discuss or encourage the trainees to discuss, how this kind of learning differs from the traditional model they have become accustomed to in the past.

Dear Trainee:

Attached is a questionnaire which we would like you to fill out and bring to training. We plan to use it as a take-off point for the cross-cultural component of the training program. As you will note, the first part of the questionnaire requires the construction of a role model showing the relationships in your life and work (or study) in your community.

The construction of role models has been used in the past to collect information illustrating the relationships a Peace Corps Volunteer (PCV) experiences in his life and work in his community overseas, and we have found it an excellent tool for analyzing these relationships. Through these analyses we can begin to understand the cultural and idiosyncratic qualities each person brings to a particular relationship. Analysis of the role model helps to define the cultural and social milieu within which a person works and lives--the cultural, social, political, economic, and religious forces, the influences these have on an individual's beliefs, values, attitudes, expectations, ambitions, goals, etc., and the effect all this has on his relations with other persons.

We are asking you to define your interpersonal relationships with other persons in your community, because we believe that an awareness of the structure of your segment of American culture will lead to a deeper understanding and more objective view of yourselves as a part of and product of that culture. This in turn will better prepare you to separate cultural from idiosyncratic factors in the relationships between you and your Afghan associates.

During training we will work from the models you have developed and develop role models of Volunteers in Afghan communities.

The process of learning about yourself as you react in your culture is prerequisite to your forming some concepts about how people from other cultures react and how people from different cultures can interact positively and productively.

We have found the role model helpful in beginning these processes.

Sincerely,

Kristina Engstrom
Project Director

KE/mlf

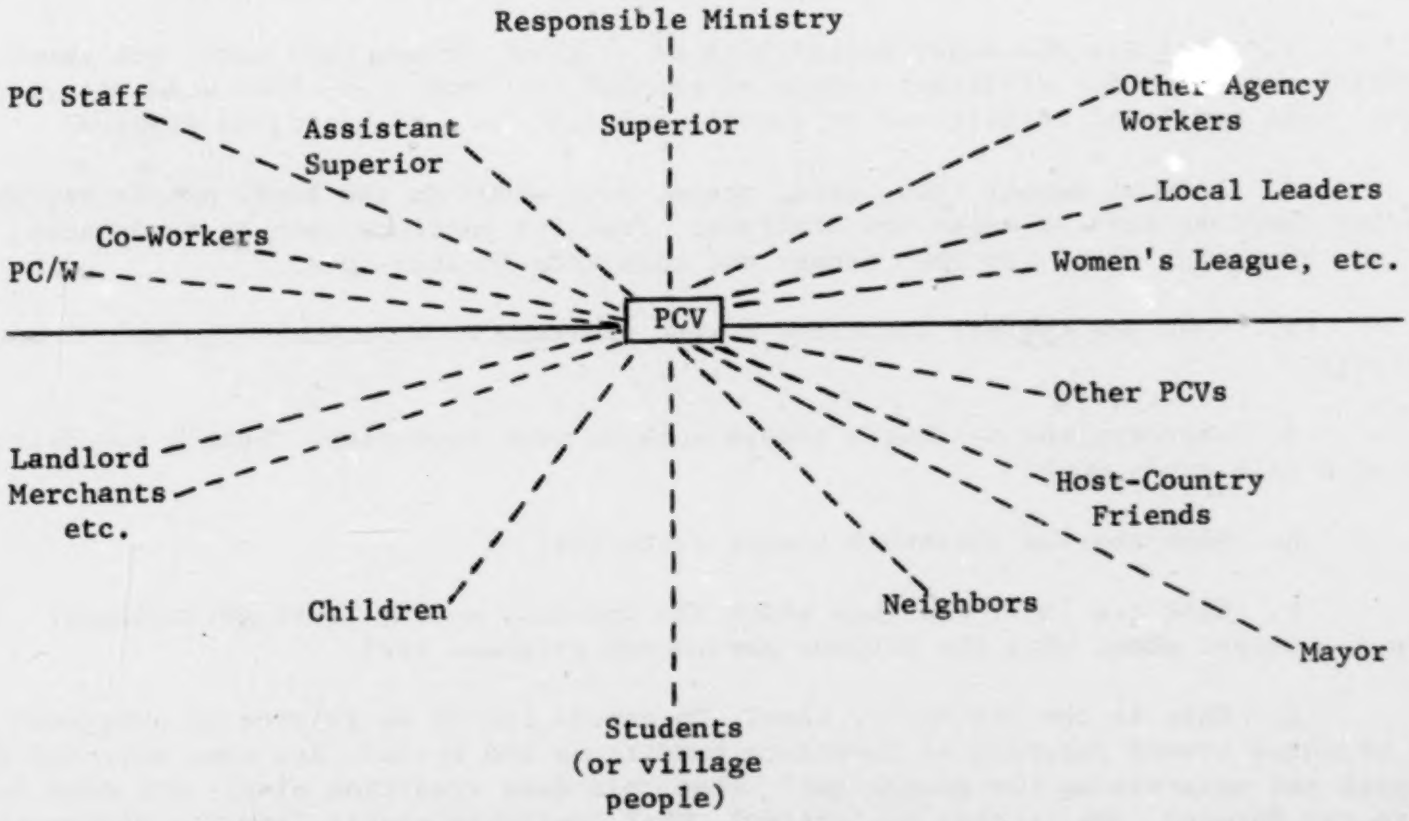
CROSS-CULTURAL QUESTIONNAIRE

Name________________________________ Date________________________

The following information is being collected for use in training. Please bring your responses with you to training.

It has proven useful in collecting meaningful information regarding the culture and the role of the PCV to construct a role model that shows the significant relationships in his life and work as a Volunteer. Following is an example of the role relationship model of a hypothetical PCV:

ROLE MODEL


Responsible Ministry
PC Staff
Assistant Superior
Superior
Other Agency Workers
Local Leaders
Co-Workers
PC/W
Women's League, etc.
PCV
Other PCVs
Landlord
Merchants etc.
Host-Country Friends
Children
Neighbors
Mayor
Students (or village people)

1. Please study this example, then construct a similar model showing your role relationships in your own community.

Any role above the horizontal are persons who may have an influence on your work. Closeness, warmth, and informality should be indicated by length of the line on the chart.

2. Building on these role links, and using any of them you choose, would you: Write a number of brief descriptions of encounters, each illustrating the nature of the relationship in the role links shown in your role model. These should be significant in terms of contribution to an understanding of the community, the culture, or your role and relationships in the community. You might try to describe these encounters as if you were explaining them to a foreigner in America.

3. Write a description of your community or job situation, focusing on the people with whom you have significant role relationships. What are their beliefs, attitudes, values, doubts, goals, ambitions, expectations, problems, etc.? What effect do these have on their relations with you? What demands do their jobs, families, friends, neighbors, etc., make on them? Try to make the personalities involved as vivid as possible, so the rest of your training group will have a clear picture of them as individuals.

Or, write a profile of someone you know well, a friend, preferably someone involved in the process of change, their own or that of their society. Use a role model, if you want, placing your friend in the center and showing the significant role relationships in his life, but try to picture this person's feelings about his life in a changing world, relationship to his family, his ambitions. Try to make him understandable.

4. One of the most important and immediate needs of a newcomer in a community is a feeling for the behavior expected of him. Describe some of the behaviors that are observed in your community, as if you were briefing a newcomer on what to expect and what would be expected of him. Here are suggested topics. You could discuss one, some, all, or ideas of your own.

a. What are the community's concepts of justice and fair play, with emphasis on the conditions under which community members of different economic and social classes, religions, color, national origins feel they are being treated fairly, versus situations in which they are likely to feel abused, misused, mistreated?

b. What are the local concepts of truth, honesty, and fair play?

c. What are the major definitions of a "good" (respected) man? Are there different attitudes for different groups of people? To whom, how, from whom, is respect shown? What are local definitions of success and failure? Of honor and dignity?

d. In what manner (how, when, where, with whom) do the local people register negative emotions such as anger and distrust? Positive emotions such as tenderness, affection, sympathy, etc.? In what manner and with whom do they joke?

e. What are typical attitudes toward violence or emotional display? Toward passivity?

f. What are the attitudes toward work in your community? What's the definition of a fair day's work?

g. What are the attitudes toward authority?

h. What are local feelings about the federal, state, local governments? How aware are people about what the various government programs are?

i. What is the concept of time? Do people see it as related to progress? Are they oriented toward focusing on immediate conditions and needs? Are some oriented toward the past and maintaining the status quo? What role does tradition play? Are some oriented toward the future? How is this manifested? What conflicts result from the different orientations?

j. How do men's roles contrast with women's roles? How does one relate with the opposite sex--in general, co-workers or fellow students, friends? Are there elements of a woman's role, which if played by a man, would affect his status? Are there places that are considered "off limits" for men? For women?

k. Are there specific (dress, eating, vocabulary, physical stance, etc.) taboos that a foreigner in your community would have to know about to get along?

l. What is the meaning of independence to the people in your community? How is competition viewed? Are there socially imposed limits to achievement?

m. To what degree are cultural values changing in your locality? Is there sufficient change that people are anxious about their place or role in society?

n. How do people behave in respect to physical proximity? What limits on physical nearness (in conversing, in elevators, etc.) do they impose on themselves? To what extent are openness and confrontation (e.g., meeting the problem head on) valued? With whom is it best to be discreet and polite? Do people ever use a third party (intermediary)? On what occasions?

Once you start you will find that you can write several large volumes. That won't be necessary. Just write on those topics that grab your attention and think about answers to the others.

INTRODUCTION TO EXPERIENTIAL TRAINING

Instructions to Staff

It has proved to be much more effective in introducing an experiential training program to first have the trainees experience experiential training and then to read and talk about it. The rationale for experiential training or learning makes much more sense to the trainees if they have experienced it.

The most effective experience is one that involves the trainees personally and emotionally, perhaps even leaving them feeling a little frustrated and uncertain, yet one which is relevant to the objectives of the training program. The most effective exercise we have yet found is the Situational Exercise (described in Section C, Cross-Cultural Training Exercises.) It is usually recorded on video tape, but can be recorded on audio tape if video equipment is not available. It should be conducted when the trainees first arrive, before any other training activity. It can be scheduled as the trainees are registering, getting settled in their sleeping quarters, and completing administrative paper work. If staging is used in the program, it should be conducted at the beginning of staging.

It has proven effective, also, to have the trainees complete parts of two other exercises after the Situational Exercise--the Community Description and the Critical Incidents exercises (see Section C, Cross-Cultural Exercises). These are paper and pencil exercises, whereas the Situational Exercise is behavioral, but they provide the individual with a lot of information and require him to express his own ideas and opinions.

These exercises are perceived as tests by most trainees, which is good, because it allows the staff to begin emphasizing from the beginning the use of assessment and evaluation data for learning purposes. The individual's responses are not evaluated or judged by the staff but are analyzed and assessed by the trainees themselves in later group activities. The small group part of each of these exercises is not conducted immediately after the individual activities, but is held until later (a few days for the Community Description and Critical Incidents and sometimes several weeks for the Situational Exercise).

The initial experience is designed, then, to accomplish several things. One is to expose the trainees to an entirely new educational methodology; to break their expectations of the traditional type program; to introduce them to some aspects of the culture they are preparing to enter; to give them a certain amount of information about the culture and the nature of the Volunteer job in that culture; to arouse their curiosity; to give them an indication of how much they might have to learn, personally as well as intellectually; and to begin to acquaint them with the learning process they will be experiencing throughout the training program. This is used then as a basis for introducing and explaining the Experiential Learning Model, the importance of focusing on the training community itself as a learning community, and the importance of learning about oneself as a produce of one's own culture.

Trainees usually ask very few questions at first, but if they do, the staff should be quite candid in giving them the reasons for the exercises (after they have been conducted, not before). The handout, "The Learning Community, and Learning about Oneself as a Product of One's Culture," should be given to the trainees to read the first evening, before any small group meeting is scheduled.

(Handout to Trainees)

THE LEARNING COMMUNITY AND

UNDERSTANDING ONESELF AS A PRODUCT OF ONE'S CULTURE

We are asking you to participate in an approach to training that may be quite different from anything you have experienced in school or the university. A survey of the literature reveals that with increasing involvement of Americans overseas--Business and Industry, private and religious groups, Peace Corps, AID, State Department, and various other government agencies--there is growing concern over the preparation (for the most part inadequate) of Americans to live and work in another culture. There is general agreement that more emphasis should be placed on cross-cultural training. Joe Blatchford has said that with Peace Corps' new emphasis on sending more technically qualified Volunteers overseas, cross-cultural training becomes even more important. Too many Americans have a tendency to rely on their technical skill and assume that this is all they will need to be effective overseas. Mr. Blatchford wants his technically qualified Volunteers to also be able to walk down the street of their village and relate effectively to the people they meet there.

Studies have found also that language barriers are not the main problem (although ability to use the language is certainly important)--"lack of cross-cultural know-how is the critical factor." One study showed that Americans trained intensively for a year in the host language made a poorer adjustment than those who went directly to their overseas assignment. They were expected to be as conversant with the customs as they were with the language. The disparity between language and cultural skills created a problem. The same has been found to be true for foreign students coming to the United States.

Studies show too that the American typically does not recognize a need for cross-cultural skills. He expects the other person to make the adjustment to him or he assumes that since he has been quite successful at relating to other people and making adjustments before, why should he encounter difficulty now? By the time he learns, through bitter experience, his tour of duty is usually finished.

It is generally agreed, also, that the traditional cross-cultural, area studies training programs have not been effective in preparing Americans to live and work overseas. Too often, aside from language and technical training, the trainee has received a briefing on the organization with which he will be working; information on housing transportation, health, medical care and facilities; basic do's and don't's in the new culture; and occasionally some general information about the history, politics, economics, geography, educational and social institutions, and perhaps a little about the art, music, customs, traditions, and peculiarities of the culture.

Such an approach ignores the person supposedly being trained, however: his own cultural biases, values, beliefs, attitudes, behavior, and expectations (which he too often assumes are logical and universal), and the problems these might create for him in another culture. He has no way of knowing what modifications or adjustments he might have to make or how painful these might be. He has no way of anticipating how he might react when all the familiar supports of his own culture are removed and he suddenly finds himself in strange and unfamiliar surroundings. He has no way of anticipating his reactions to the loneliness, isolation, frustration, and ambiguity.

In some programs, attempts are made to prepare the person to cope with these kinds of problems, but even then the method of presentation far too often consists of the traditional lectures, reading assignments, films, slides, and, occasionally, discussions. The assumption is that if the trainee is told what it will be like, he will be able to make the necessary adjustments. But this has not proven to be so. The traditional information-transmission approach to cross-cultural training is little better than no training at all. In fact, very often the person might have been better off if he had been given no preparation but had been left to learn on his own after arriving in the host culture. Too often, steoeotyping and false expectations result from the transmission of so-called factual information. Little personal understanding is achieved from hearing about someone else's experiences. The learning that does occur is intellectual and academic, and does not prepare the trainee for his own very personal and emotional experience.

This is not to imply that information about the country or culture is not an important aspect of training. But in a traditional training program the information is too often incorporated within the trainee's own cultural frame of reference. There is little if any change or modification in his world view or in his approach to dealing with people or problems. He is likely to achieve little empathic understanding of the people with whom he will have to live and work or understanding of the extent to which they are a product of their culture and he a product of his. Such training does not:

- prepare the trainee to be tolerant of and to accept values, beliefs, attitudes, standards, behaviors, and a style of life that might be quite different from his own.
- provide him with the skills to communicate this acceptance to another person.
- provide him with the sensitivity and understanding necessary to interact effectively with a person from another culture.
- provide him with appropriate behavioral responses in situations where characteristics of the other culture prevail.
- prepare him to understand, anticipate, and cope effectively with the possible reactions to him as a stranger or as a steoeotype of his own culture.
- provide him with an understanding of his own culture and the problems his cultural bias might create.
- provide him with the adaptive skills to cope with his own emotional reactions in the new and strange situation and to modify his own culturally-conditioned behavior.
- provide him with the skills needed for continued learning and adjustment in the other culture.
- help him develop an orientation toward his sojourn in the other culture as a potentially interesting, enjoyable, and broadening experience.

It is the daily interactions with persons and institutions of the host culture on the job and in the community that account for most of the frustrations, annoyances, uncertainties, and misunderstandings, and, very often, the disillusionment, despair, bitterness, and hostility. It is usually the little unpredictable things, the many differences and frequent irritations, the ambiguity, absence of familiar cues, a different pace of life, strange and annoying behaviors, inability to communicate, different standards and values, unexpected reactions, cultural amplification of normal interpersonal difficulties, that add up to the major frustrations. It is virtually impossible, with the traditional information-transmission approach, to train for tolerance of these "little things."

Experiential Training

There is general agreement among those who have been evaluating cross-cultural training that innovative, experience-based training models are needed to provide adequate preparation to live and work in another culture. This training program has been designed to meet this need, and is based on several years' experimentation, primarily in the Peace Corps.

Experience-based, experiential training represents a significant departure from the traditional area studies, information-transmission approach. It focuses more on information seeking, on the process of learning, to prepare the trainee for continued learning on the job and in the community, than on transmission of information (although relevant content is certainly considered important). It is structured to achieve increased participant involvement in and responsibility for the learning process. It is trainee-centered rather than trainer-centered, and focuses on problem-solving rather than on memorization of facts.

It is assumed by those who use the experiential approach that it would be impossible in the short time usually available to teach the trainee everything he should know about the country or culture he is preparing to enter. It would be impossible to anticipate all of the conditions under which he will live and work, or the precise situations and problems he will encounter, and to prepare him with appropriate responses. What is more important, therefore, is helping him "learn how to learn" on his own. The trainee must be prepared to be self-sufficient, to define his own goals, to seek his own opportunities, to assess and respond to the given situation, and to solve his own problems in the new situation.

Training should therefore allow the trainee to assume much of the responsibility for his own learning, just as he will have to assume virtually complete responsibility for his performance as a worker, a student, or a volunteer. If trainees are to learn to assume responsibility, they must be given responsibility. If they are to learn to think for themselves and to solve problems, they must be given opportunities to participate in the identification and solution of problems. If they are to learn to regulate their lives in accordance with realistic aims and goals, they must be allowed to participate in reality-testing and goal-setting. If trainees are to become aware of themselves and how they affect others, they must receive maximum feedback from others in a responsive and responsible training environment.

The Learning Community

One of the chief problems in cross-cultural training and in cross-cultural adjustment is achieving an understanding of oneself as a product of his own culture. Edward Stewart* said that:

> It is a commonplace that every man is a product of his culture. Nearly everyone is likely to recognize the influence of culture on differences in customs, beliefs, and attitudes. Nearly everyone will also recognize that there are differences in the uses of expressions and gestures. These obvious cultural differences, so often emphasized for their exotic appeal, obscure the fact that culture plays an important role in some very basic psychological processes, such as in determining how individuals interpret events, how they form judgments, and by what process they arrive at decisions. Cultural intrusion at this basic level is often unrecognized and unacknowledged. When such intrusion leads

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*"Simulation Exercises in Area Training," Professional Paper 39-67, The George Washington University Human Resources Research Office, Alexandria, Virginia, September 1967.

to interpersonal conflict, the conflict may tend to be attributed to factors having little to do with its true origin.

One of the most important and difficult aspects of this training program, therefore, is to help each trainee develop greater awareness of himself as a product of his own culture, and the problems this might create for him as an American in another culture. It is felt that this is necessary to provide a sound basis for learning about the host culture.

One of the most effective ways to achieve this understanding is by taking advantage of the learning community itself as a laboratory in which trainees can focus on critical aspects of their own culture and their own largely culturally-determined behavior. The increased awareness and understanding achieved can then be applied in making whatever preparations and adjustments that are necessary to enter, live, and work effectively in the host culture.

In a sense, then, this is your own learning laboratory, in which you can test many of your assumptions, beliefs, and expectations about, and the nature and effectiveness of, your relations with other Americans. How much of this is generalizable to other cultures? How much is applicable or valid in the culture you are preparing to enter?

Many of the problems you as an individual will encounter will be problems of conflict between two cultures. Many of the differences will be subtle and not fully understood by either you or your hosts. It is very important, therefore, that you develop as much understanding as possible of yourself as a product of your own culture. Most of your culture you have incorporated without knowing it. This was the world, the only world you knew. It had to be coped with and adapted to, not defined or understood.

But if you impose your world view and your coping and adapting responses on another cultural world, you will be in trouble, and you won't understand why. Many of your reactions and behaviors won't make sense to your hosts, or might even offend, anger, or embarrass. And you will react in the same way to their strange ways, misinterpreting their intentions, imposing your own meanings, out of your own culture, on situations and actions that might have a totally different meaning in their culture.

Your responses to your host's behavior and their responses to yours will be on an emotional level, not cognitive or rational--responses of frustration, confusion, annoyance, embarrassment, anxiety, anger, resentment, and hostility. You very probably would not be able to talk about these emotional responses even if you had the facility in the new language. You don't talk about them in your own culture. You usually communicate them non-verbally, and emotional responses thus produce emotional responses in return.

To develop an understanding of your own emotional responses and to bring them under control, it helps to become aware of them and to verbalize them. This does not mean that they will disappear, but you will be able to control them, they will not control you. Mastery and understanding of your own emotions will then provide a good basis for coping with the emotional responses of others.

The best place to begin is right here in your own learning laboratory. How do Americans relate to each other? How do you relate to other Americans? What do you expect of each other? What assumptions do you make about ways of relating to each other in different situations? What is appropriate? Inappropriate? What are the rules (usually unspoken and unwritten), standards, and agreements? What happens when these are violated? What do other people do that frustrates you, annoys you, or angers you? How do you react? Do you avoid the other person, attack him verbally (or physically), use more subtle verbal means of letting him know how you feel, or let him know nonverbally? How does he react?

Thrown together as you are in this new situation with new people, you will have many if not most of these feelings and reactions. These are excellent learning opportunities.

If possible, they should be discussed with others. You and they can learn more by sharing feelings, perceptions, and understandings with one another than by keeping them to yourself.

One of the best places to observe and to discuss these responses and behaviors is in your small discussion group. How do Americans behave in a group? How do they relate to each other? What do they expect of each other? What happens when a group of Americans sit down together? How do you feel and react in the group? What do you think a group from another culture would do? What are the characteristics of a "good" group in the American culture?

Each of you, in a sense, brings his own culture into the training situation, although you will have much more in common with the other trainees and even with the staff than with your hosts when you are a Volunteer. But here in training, with fewer differences, to what extent do you impose your world view and your coping and adapting responses on others? How do you become aware of the fact that this is what you are doing? What pressures do you put on others to accept your way of seeing and doing things? How do you react when things are not done the way you think they should be?

A good example is the training methodology itself. Many trainees, who have been conditioned by the subject-centered, information-transmission traditional education system are very uncomfortable with a system that places the responsibility for learning on the learner and requires him to become an active rather than a passive participant in the learning process. The ambiguity (in the beginning) of their new role and the role of the staff produces many of the emotional responses we discussed earlier. Some trainees become confused and withdraw from the situation, waiting for someone else to do something or make sense out of the situation. Others become angry and hostile and verbally attack the staff or try to stir up the other trainees. Some try to find a scapegoat, someone they can blame for their predicament. Or sometimes a generalized anxiety is directed into a petition or strike associated with the food, living conditions, or some other petty issue. Others find the new approach interesting and exciting, and make the adjustment very quickly.

This situation is probably directly parallel to the situation you will encounter in your host country, where many things will not be done the way you think they should, and where sometimes it might be difficult to identify the exact source or reason for your frustration. What can you learn from your reactions here in training that might help you anticipate and cope with your reactions in the host country? What modifications might you need to make to be more effective in a new and different situation? How can you prepare yourself to cope with the unfamiliar, the ambiguous, and the different?

All of the questions we have asked will have to be answered by you. They cannot be answered by the staff. This is quite possibly the most important learning you can acquire in this training program, learning how to answer these kinds of questions, to prepare yourself, as a product of your own culture, to be effective in another culture. It will be your responsibility and obligation to develop the training community into a learning community (in cooperation with the staff), to create the conditions for learning that will allow you to learn as much as possible in the short time you will be here.

An added benefit will be that you will be learning a great deal about communities as you organize your own, learning that will help you understand your community in the host culture. How do you arrive at the necessary agreements, standards, and rules, to live, work, and learn together as a community? How are decisions made, problems solved? How is the community governed? How are the rules enforced? What happens when separate factions are formed? What are the objectives of the community? How does the community organize to achieve these objectives? How does the community cope with individuals who do not meet their responsibilities to the community? How much and what kind of freedom and individuality can and does the community allow? What pressures does the community place on the individual for conformity? Who is allowed to be a member of the community? Who is not?

These and many more questions you will have to answer. Some of these can be worked out with the staff (who are also part of the community), others will have to be worked out by the trainees. What are your reactions when you are given this kind of responsibility?

STAFF FISHBOWL

If the training program is not too large (not over approximately 60 trainees), an excellent way to conduct the initial orientation is through the use of a staff fishbowl. Physically, the staff are sitting in a small circle, facing each other, with the trainees sitting in a larger circle outside the staff circle. The Project Director should first identify and introduce the staff and then very briefly explain the procedure and purpose of the fishbowl.

In the beginning, staff talk only to each other, not to the trainees, and discuss their role in the training program, objectives, plans for integrating various components, expectations of each other and of the trainees, problems they might anticipate, scheduling, etc. Trainees are asked to save their questions until the meeting is opened up to general discussion.

When the staff feel that they have carried on their discussion about as long as they should without including the trainees, the Project Director opens the meeting to general discussion and invites the trainees to ask any questions they wish of anyone on the staff.

Purpose and Objective

The staff fishbowl serves many purposes. It allows the trainees to hear from each member of the staff in a brief period of time. The staff member is not required to prepare a formal presentation, but can and should speak off the cuff, spontaneously, as he thinks of something he feels he would like to say, or if he wants to comment on, clarify, or add to something another staff member has said. Trainees can see first hand that staff members are committed to all aspects of training, not just to their area of primary responsibility, that all staff members are aware of their responsibility to produce the complete Volunteer, well prepared in all aspects of training--language, technical, cross-cultural, interpersonal, etc.

In the fishbowl, the staff are modeling the kind of group meetings and relationships they would like to see develop among the trainees and between the trainees and staff--informal, open, trusting, honest, straightforward. Hopefully, the staff will have had several similar meetings before the arrival of the trainees and will feel comfortable with each other. For maximum effectiveness, the staff should move into a process discussion before inviting questions from the trainees, and thus model the examination of and evaluation of their own group and the open sharing of feelings.

Although such openness on the part of the staff might make some trainees uneasy in the beginning, it demonstrates and legitimizes the kind of behavior and climate that have been established as early objectives of the training program. The fishbowl, particularly the process discussion, helps the staff come across to the trainees as human beings, persons with feelings, who are approachable and who can be trusted rather than feared. The expectations staff have of the trainees are accepted much more readily and without resentment when "overheard" in the fishbowl than when communicated directly to the trainees by the Project Director.

The staff fishbowl can be utilized by the Field Assessment Officer to create a climate of openness which will be of immeasurable value in assessment. He can talk openly and honestly about the assessment process and the self-selection climate he hopes to establish, and should also encourage other staff members to express themselves openly and honestly in the fishbowl session. Trainees have many misperceptions and concerns about the selection process, which he can anticipate and deal with during the fishbowl session.

The Fishbowl, as a technique for presenting the initial orientation, reinforces the previous experiential exercise or exercises, thus further supporting the trainees' expectation of a non-traditional program. A formal lecture/orientation by the Project Director at this point would counteract the effect of the experiential exercises and confuse the trainees or create an expectation of return to normalcy and a traditional approach (which would be a relief to many). The Fishbowl is a good technique for sharing with the trainees some of the frustrations and problems the staff anticipate and for beginning to involve them in the decision-making, planning, problem-solving, and responsibility for the program's success.

Discussion

It should be reemphasized that the staff must be in agreement on the use of the experiential approach, and this must be evident in the Fishbowl. Minor differences in expectations, objectives, etc., are normal and present an impression of a human staff to the trainees. This is important. But major and fundamental splits regarding the philosophy and methodology of training are highly disruptive and can destroy the program. Trainees will align themselves with one faction or the other or reject the staff and the program from the beginning. If these differences have not been resolved by the beginning of training, it might be better not to use the Fishbowl but rather to resort to the formal, traditional orientation.

The Fishbowl should not last over thirty to forty minutes, enough time to allow each staff member to contribute to the orientation to the program and to express his chief concerns, but not long enough to lose the trainees' interest. The Project Director should be very sensitive to the discussion and the trainees' reactions. When he feels enough has been said and the trainees are anxious to start asking questions, he should stop the Fishbowl and open it up to questions and comments from the trainees. The staff can either remain in the center or move out into the larger circle with the trainees.

The Fishbowl can be used at other times through the training program, when the staff or trainees are concerned about issues that should be confronted or resolved by the total community. These can be explored by the appropriate group in the Fishbowl and then opened up for general discussion. This has proved to be an effective way of achieving total community involvement in problem-solving activities.

DISCUSSION GROUPS AND COMMUNITY ORGANIZATION

Instructions to Staff

Immediately following the staff fishbowl is a good time to introduce the trainees to the use of groups, if this is to be part of the design (and it should be if experiential training is being used in the program). Trainees can be assigned to groups on the basis of any information available (see "Composition of the Discussion Groups" in this section). Or they can be assigned to groups at random (making sure that husbands and wives are not together). One way of grouping somewhat randomly and opening up communication at the same time is described in this section("Forming the Groups").

When the group roster has been handed out or the groups have been formed, the task is assigned and the groups are told where they are to meet. The Field Assessment Officer should be visible and take an active part in the group formation so that trainees will identify him very early with the group process.

A good first task for the Discussion Groups is to get acquainted and to formulate suggestions for the organization of their learning community, to be presented to the total community in general assembly. Trainees should be told that the "learning community" includes the staff, but that responsibility in the community will be shared by staff and trainees. Trainees have heard from the staff in the Fishbowl; now the staff would like to hear from the trainees, after they have had a chance to discuss these issues among themselves. It will be necessary to define roles and responsibilities, communicate expectations (trainee expectations of staff and each other), establish standards, and decide on some means of anticipating problems, dealing with them as they arise, and making decisions.

To make certain that each Discussion Group understands the task, it is best to give both written and verbal instructions, and to provide an opportunity for clarification before breaking up into groups. The handout on "The Learning Community" should have been read by the trainees and should be referred to in the instructions. If they have not read the handout, they should be told to take a few minutes at the beginning of their group to give everyone a chance to read it.

An hour and a half to two hours should be allowed for the Discussion Group discussion. The groups should not be given any instructions or assistance in deciding on structure and procedures. If the trainees come to the staff for directions, the staff should tell them that these decisions are their responsibility.

Following the discussions, a general assembly should be scheduled to allow the groups to compare suggestions and arrive at agreements regarding the standards to be established and problem-solving, decision-making procedures to be followed. Again, one-and-a-half to two hours should be allowed. It should be made clear that all suggestions and agreements are subject to review by the staff.

Time should be allowed in the program for similar group meetings, to continue what is started here. Otherwise, under the pressure of training, the trainees and staff will soon forget the responsibility to organize a learning community. Trainees will be going through the motions of a program designed by the staff, assuming no responsibility themselves, and blaming the staff for everything that goes wrong. Some will see this as just one more indication of the lack of sincerity on the part of staff, if they do not follow through and demonstrate that they mean what they say regarding trainee participation and responsibility.

The attitude and skills of the staff are crucial in this type of program. Unless the training staff have experience with the experiential model, and feel at ease with it, we would strongly urge that they study T. R. Batten's Non-Directive Training methodology. Batten's philosophy and techniques are well and clearly explained and excellent preparation for the kind of role trainers must assume if the program is to succeed.

Staff should not be present in these first groups, to give the groups a chance to form and to allow them time to discover that they can function without a staff member present. Later, the staff, particularly the FAO, should sit in on the groups occasionally, to see how they are functioning, provide process observations, and, if desired, to serve as a resource to the group. Trainees will very early become accustomed to the presence of visitors, and their entrance and exit will not interfere with the work of the group.

Objectives

This is an excellent method of setting the scene for an experiential program. Establishing their own structure, defining procedures, and learning to work together to make important decisions provides an opportunity for some of the most important learning in the training program. This is the beginning of assumption of responsibility by the trainees for their own learning and behavior in the program, as well as a beginning realization that this learning experience will be different from any other they have experienced.

Composition of the Discussion Groups

Heterogeneous groups are considered to be more effective than homogeneous groups. Learning in the groups depends to a considerable extent on the diversity of backgrounds, ideas, opinions, personalities, attitudes, etc., in the group. Any information available can be used to constitute the groups--age, sex, experience, education, staff impressions of attitudes and personality, area of the U. S. the person is from, whether from the city or country, etc. Husbands and wives should be separated so the groups will not have to deal with marital problems. Groups should be balanced and made as uniform as possible. It is good to start with groups of about 10 trainees, no more than 11. Attrition will bring most groups down to about eight, which is an optimum size. Groups can be reconstituted about midway through training or retained all the way through, but they should be left together long enough to become cohesive, working groups.

Forming the Groups

If trainees have not been assigned to groups beforehand, they can be assigned in many different ways. One way that has proven to be very effective, not only in getting the groups started, but in further reinforcing the experiential nature of the program, is to have the trainees form their own groups. The process should be structured by the staff, however. First the trainees should be told that heterogeneous groups of about the same size are designed, and should be given the rationale for heterogeneous groups. They should also be told that husbands and wives should not be in the same group, and that preferably, close friends will not join the same group.

Trainees should then be told to stand up and start moving about the room and to select someone they do not know but whom they think they would be interested in knowing. (The trainees should have been seated in a large circle prior to this time, as they will be if this exercise follows the Fishbowl.) They should spend about five minutes talking to each other, about why they chose each other and giving each other a little information about themselves. The two should then select another pair (when they are instructed to do so by the staff member), to form a foursome, and spend another five or ten minutes becoming acquainted. The staff member then asks each group to join with another group of four to form a group of eight. If an odd group is left, this group is broken up and each person joins a different group. If ten persons are desired in each group, the trainees can be told that two of the groups will have to decide to break up and join other groups. It is left up to the trainees to decide which groups will break up. This always creates more intense feelings about group membership and cohesiveness, and actually facilitates formation of the group.

When the groups of 8, 9, or 10 are formed, they are then given their assignment and told where they are to meet.

Additional Handouts

Following is a set of handouts that can be used (at the trainers' discretion) to facilitate group development. Some trainees will find these useful in understanding and learning to work in the group, some will not. One of the handouts, in particular, is designed to keep the group from being taken in the direction of a sensitivity or therapy group by trainees who have had experience in such groups. This is the "Here and Now versus There and Then" handout, designed to prevent the trainees from using group time to explore the past history of any participant in the group in an attempt to understand present behavior. The others have been found useful in helping the trainees develop an understanding of group process.

(Handout to Trainees)

THE DISCUSSION GROUP

We are all members of groups, groups that have a profound effect upon our lives. In fact, we are largely what we are because of our group memberships and our association with significant others. Our attitudes, beliefs, values, expectations, and goals have been determined to a large extent by an accident of birth and circumstance, incorporated from the culture and society within which we grew and developed.

We learn the rules, norms, and standards of the various groups to which we belong. We learn to behave in ways that are expected or accepted, and these may be quite different for the different groups of which we are members. We learn how to enter and gain the acceptance of a new group, how to protect ourselves from the group, and probably even how to manipulate or control the group. We learn all of these things if we are to survive, to achieve, and to maintain emotional stability as a member of any human society.

Some of us learn these things better than others, of course. Some are more effective than others as members of groups. Some are more effective at manipulating and controlling. Some have to conform to the group. Others resent the group and rebel, or attempt to assert their independence. Some withdraw from the group and remain as inconspicuous as possible. Some are able to be free, creative and responsive, and yet accepted and valued in the groups.

By the same token, there are different kinds of groups. Some require strict conformity and rigid adherence to the rules and standards. Others encourage deviancy, individuality, independence, growth, and creativity. Rivalries and competition develop within, between, and among groups, and a person may well find himself a member of conflicting groups. But whatever the groups, our lives are profoundly affected, to an extent we could never realize, by our membership in these groups.

It is for these reasons that you have been assigned to a group for your training. Much of the learning will be similar to that you have experienced in other groups--learning to relate to new people, what is accepted or not accepted, finding something in common as a group, finding one's place in the group, etc. But the learning will be more on a conscious level, focusing on what happens as the group forms and coheres--on the intricate, developing, changing, solidifying patterns of relationships within the group; on the nature and quality of individual membership in the group; on each individual's effect on each other individual and on the group as a whole; on the nature of and consequences of various events that occur within the group.

The group will be encouraged to explore events as they occur, to examine behavior and the consequences of behavior in the group, and to experiment with new forms of behavior that we may find to be more effective. This is a type of learning that cannot be obtained from a textbook, or a lecture on human relations. It can be acquired only through the experience of interacting with others. It requires re-learning, examination and testing of past and present assumptions or beliefs about the effectiveness of our relations with others.

This is a type of learning that few of us have had the opportunity to acquire in our past associations, because in the past we were able to experiment with new forms of behavior only to the extent that we were willing to accept the consequences. Often the consequences were so long lasting and of such significance for our future relationships that we were reluctant to risk experimentation. The alternative to experimentation, of course, is to continue behaving as we always have. This is what most of us do, alone or as individuals in groups. We are successful, of course, to the extent that we are using acceptable behavior patterns. That is, behavior that has allowed us to accomplish our objectives without creating too many problems.

Most of us have much to learn, however, whether we are aware that our behavior causes problems or whether we are unaware of the problems it causes. Many of us assume that our behavior must be effective or we would not have achieved the success we have. Yet many of us suffer anxiety as we enter new groups, because we do not know how successful we will be in a new group with different norms, values, and expectations. Many of us are afraid to try something new, for fear of the consequences of experimentation.

In your Discussion Groups, experimentation should not only be accepted, but encouraged. Your objective should be to create a group in which a person is able to test his behavior and to experiment with new methods of behavior without fear of rejection by his group. Experimentation should become the norm. The group may disapprove of a particular behavior, but this disapproval should be communicated in a supportive manner, as feedback regarding the results of the person's experiment with that particular behavior. The group's approval or disapproval then gives the person some basis for evaluating the effectiveness of the behavior and for selecting other alternatives. The opportunity exists to try out new methods of behavior, and to have these evaluated in terms of their effect on others and how well they accomplish the desired results. In this way, the individual can obtain invaluable feedback regarding the effect of his habitual modes of behavior on other people and can experiment with and acquire other behaviors that might be more effective.

In outside groups, a person seldom, if ever, has the opportunity to experiment in a free and supportive environment. What is learned in your Discussion Group can be applied in outside groups, however. Your Discussion Group becomes a testing ground for new behavior, and a setting in which one can learn how to learn from new situations and experiences. As you experiment, you will develop not only a better understanding of group dynamics, but increased sensitivity to the reactions of others to you, and your reactions to others. This increased sensitivity and understanding not only should help you adapt to and work more effectively in new and different groups (and cultures) but should help you learn to be more effective in helping others learn to work together productively and creatively.

The Discussion Group provides a basis for learning about the difficulties encountered in working with people. The mere fact that people differ in the manner in which they perceive and solve problems often leads to difficulty in problem solving (working together). Overcoming such difficulties--which is really learning how to live and work together effectively--is one valuable bit of learning provided by the group. These difficulties are compounded, of course, when we move into new groups, particularly into groups that have evolved within an entirely different culture. But the learning acquired in the Discussion Group should provide a basis for understanding and adjusting to these new groups, should provide us with the awareness of and sensitivity to reactions which might be quite different from those to which we are accustomed, to cultural differences, to the kinds of behavior or change in behavior that will be required to work effectively in a new and different culture.

A Discussion Group has no designated leader. The group must decide how it is to handle the problems of leadership. No particular organization for discussion or procedure for solving problems or making decisions is provided. The organization and procedure must be developed by the group. The group must find out where it wants to go, what it wants to accomplish. It must establish its own goals and must decide for itself how it is to achieve these goals. The group must learn to examine its own performance, to evaluate its effectiveness, and to assess its development, focusing on the group as a whole as well as on each individual within the group. Some tasks or activities will be presented to or imposed on the group. Others will arise from within the group. But little help will be provided by the staff. Primary responsibility for the growth and development of the group and individuals within the group rests with the group itself.

(Handout to Trainees)

"HERE AND NOW" VERSUS "THERE AND THEN"

Topics discussed in the Discussion Group meetings may be categorized in terms of "Here and Now" or "There and Then." The latter are those events that occurred prior to entering the training program or outside the training program. They concern things that happened to us in the past (such as experiences while we were growing up, with our friends or family, in school, on the job, etc.) or other outside events, philosophical issues, etc., that do not bear directly on the task at hand or goals and purposes of the group.

When we talk about what we are now doing, how we are doing it, and the effects of present experiences on present and future events, we are talking about events that are "Here and Now." These are topics that are a product of present conditions rather than past "There and Then" conditions; our present, shared experiences rather than remote, unshared experiences.

We can spend a lot of time on events, issues, and experiences that very often is wasted time, or time that the group could better spent on other topics. If the group hopes to develop into an effective, problem-solving, achieving group, the time is usually better spent on the "Here and Now," what is happening in this group, right here, right now, and what relationship this has to our objectives in the training program.

(Handout to Trainees)

CONTRIBUTING TO THE GROUP

Contributing to the group is saying what you really think when you feel it should be expressed, rather than keeping your ideas, opinions, and feelings to yourself. This does not mean honesty just for honesty's sake, but contributing what you feel will assist the group in whatever task it is attempting to accomplish or will help the group become a more cohesive, effective group.

Too often we do not feel free to express our true thoughts, for fear of punishment, rejection, or ridicule, or we keep our feelings hidden for other reasons. We don't like what the group is doing, or we think what it is doing could be done more effectively, but we are reluctant to share these feelings with the group.

Too many of us have learned that it is neither safe nor polite to reveal our feelings. A person's feelings often cause others to be uncomfortable. Ideas or opinions are also not really welcome. They are perceived as a threat to one's own ideas or opinions or status in the group. They are perceived too often as sources of conflict rather than sources of collaboration in the development and achievement of common goals. In our responses to other people, our culture placed higher value on politeness than on saying what we think. When we say what we feel we should say, it is often perceived as impolite (or as threatening, insubordination, rebellion, criticism, etc.), and is reacted to accordingly.

If given and received in the proper manner and at the appropriate time, however, honest contributions of feelings can clear the air between people and provide a more solid and honest foundation upon which to build. It provides the feedback a person needs to find out how his attitudes and behavior are affecting others and the basis for experimenting with other behaviors that might be more effective or acceptable. If given in a supportive manner, to help rather than to hurt, to provide information that may be helpful or necessary in analyzing or understanding a problem, it can reduce fear, suspicion, and distrust, and provide a sound basis for the development of healthy, productive, and creative working or personal relationships.

As mentioned earlier, examining and discussing feelings and reactions is important if one is to learn much about himself as a product of his own culture. Also, if all members of the group feel the responsibility to contribute to the group and willingly and openly share their feelings, ideas, and opinions, the total resources of the group are being used to complete the group's tasks and to solve any problems that might arise. If even one member does not feel free to participate with the group in this way, the group is not as effective as it could be.

But considerable practice is necessary to learn how and when to share feelings and ideas openly with one another. The Discussion Group affords an opportunity to do so in an atmosphere of experimentation and support. It is hoped that by experimenting with openness in the group, a person can develop a better understanding of the difficulties and problems of communicating with others outside the group and can learn how to work with others in developing a trusting, open relationship.

(Handout to Trainees)

WHAT IS GROUP ATMOSPHERE?*

Most persons leave a group meeting with certain overall general impressions or feelings about the meeting. One might have the impression that not much work was done, owing to a general inability to "get started" or disinterest on the part of group members, or one might have the impression that a lot of work was accomplished but that in the course of work, tempers flared or members were on edge or touchy.

These types of impressions relate to group atmosphere; i.e., something about the way a group works which creates an atmosphere reflected in a general impression. Too often we do not talk about the atmosphere during the group meeting, but grumble about it afterwards. It might be helpful to look at some of the various ways of categorizing group atmosphere to facilitate exchange of feelings about the way the group is working. The atmosphere may change within a single meeting. Thus several words may be used to describe one meeting.

Rewarding:	When group members have worked together well and accomplished the task they set for themselves a "rewarding" atmosphere may be reported.
Sluggish:	Often a group "just can't get going."
Cooperative:	As opposed to the competitive atmosphere, group members may work together harmoniously. When members seem to share goals and support one another in attaining group goals, the atmosphere may be described as "cooperative."
Competitive:	When several members seem out to win their own points, with the results that group action can proceed only on a "win-lose" basis, the session might be described as "competitive."
Play:	The opposite of being task or work oriented is "play." This condition exists when the group avoids its tasks and can't seem to shake off a light-hearted unserious attitude long enough to get anything done. The bull session might be described as "play."
Work:	When the group devotes itself to its task in a purposeful manner, the group atmosphere is one of "task orientation." This may be true regardless of what other impressions result as well; e.g. it is possible to "fight" and still "work" hard.
Fight:	Often group members will find themselves in complete disagreement regarding the topic to be discussed, decisions to be made, or action to be taken, or members will be antagonistic toward each other.
Flight:	When the group pursues a topic other than the significant topic affecting the group or engages in horseplay or a bull session as a means of avoiding the real task at hand (which may be threatening or unpleasant), the group atmosphere may be one of "flight." Flight means to run away from the problem.
Tense/ Frustrating:	When pressures are felt which may be due to limited time, conflict between members, personally threatening topics, resistance or blocking of some members, etc., the atmosphere may be tense. The inability to move or to accomplish the perceived task may be frustrating.

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*Adapted from paper prepared originally by Jane S. Mouton, University of Texas.

(Handout to Trainees)

DECISION MAKING*

We all have to make many decisions every day of our lives, and many of these decisions usually involve or affect other people. Our decisions may take many forms--rendering an opinion, making a specific recommendation, giving a solution for a concrete problem, defining courses of action, handing down a verdict, stating a general policy, etc. These may be evaluated in terms of content, or what decision was made. Is it valid? Does it make sense? Or it may be evaluated in terms of process, how it was made. Were the people who had the information needed involved? Were those who would be affected involved? Did all participants really agree? Were alternatives considered? What would be the effect on the people who must carry out the decision? A mistake we frequently make is to look only at the content, whereas the adequacy of the decision, in terms of the support it will receive, depends in large measure on the process, how it was made.

Following is a short description of different kinds of decisions based on the way they are made.

PLOP - A plop results when a group member makes a suggestion which meets with no response from the group as a whole. It falls, "plop." Not only is there no recognition of evaluation of the suggestion by the group, but the individual who offered the suggestion feels he has been ignored and possibly rejected. He feels that no one will listen to him.

SELF-AUTHORIZED DECISIONS - This occurs when a group member suggests a course of action and immediately proceeds upon that course on the assumption that since no one disagreed, the group has given its approval. Such action can frequently lead a group down blind alleys. Even if the rest of the group agree with the decision, they may resent the way it was made, and no one knows how much support the decision will receive from the other members of the group.

HANDCLASP - A suggestion made by one member elicits a reaction of support and permission to proceed from another. The group is launched into action without adequate testing as to whether the proposal is acceptable to the group as a whole. The handclasp between two or three is evident in cliques that form within the group and is a powerful method of control of the group. It often results from the failure of some members to meet their responsibility to the group by speaking up, voicing their opinions, keeping the group on target, and insuring that alternatives are considered.

MINORITY SUPPORT - A minority of the group ramrods a decision or suggestion into group action which the majority does not support. This leads to little future support by the group as a whole for the action taken.

MAJORITY SUPPORT - A common method of determining a majority support decision is by voting. Many groups make the mistake of assuming that simply because a majority supports the decision, the minority will come along willingly. Often they may appear to do so, but frequently they resent the action and give no more than token support. This may lead to "dragging of feet" or to sabotaging of the decision. The basic assumption underlying majority procedures appears to be, "the majority is always right, and the minority should conform." This usually results in failure to explore ideas and alternative courses of action or to make effective use of the views and experience of the minority. Instead, something is suggested and a vote is called for before other ideas have an opportunity to be heard and explored.

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*Adapted from the original by Jane S. Mouton, University of Texas.

PROBLEM CONSENSUS - The group produces as many alternatives as it can (through brainstorming or any other method), to be evaluated later. These can serve as the basis for interacting. Such a procedure can lead to the suggestion of varied and creative ideas that might otherwise not be considered. Withholding evaluation gives the individual an opportunity and sometimes the courage to make a suggestion or submit an idea, engenders the feeling of support and cohesiveness, and gives greater assurance that the idea will be given adequate consideration.

NEAR CONSENSUS - Groups which really try to avoid the pitfalls associated with the plop, self-authorized, handclasp, minority, or majority decisions often try to include every member in the final decision by refusing to accept a decision until it is supported by all members. All members may agree, but some may have reservations regarding the decision or may display obvious displeasure. Support and satisfaction are higher than under the other procedures, however, but the dissenting members, although promising support, often withdraw support at crucial times, such as when the decision is implemented, thus leading to failure of the undertaking.

THOUGHT AND FEELING CONSENSUS - All members have contributed to the decision or feel that their contributions have been given a fair hearing, and are more satisfied with it than with any of the other alternatives which were considered. Each individual has had an opportunity to voice his opinions, ideas, and reservations and is satisfied with the treatment these have received. Under this procedure, the probability is greater that a decision will emerge which has given proper weight to the significant conditions affecting the decision and as such gains greater combined support from all members of the group.

ASSESSMENT OF GROUP PROCESS

Instructions to Staff

To begin focusing the attention of the Discussion Group on its own processes, a short questionnaire* is administered at the end of the first Group meeting or meetings. The forms should be collated by a staff member and the data tabulated for each group. A frequency distribution (the number of persons selecting each scale value for each item) is probably the most meaningful statistic, although a mean (average) might also be computed.

A similar or identical form might be given out after the first community meeting. The data should be reproduced, and all trainees should be given the consolidation of data from all groups. It is most effective to hand the data out in general assembly and discuss it briefly, just before the next Discussion Group meeting. This can be a meeting scheduled specifically to discuss the data from the questionnaire, if time is available, or if not, a meeting scheduled for another purpose.

Objectives

This allows all trainees to see the different reactions to the groups, and if a similar form is administered for the community meeting, differences in reactions to the group and community meetings. It forces the trainees, also, to become more aware of what is happening in the groups--the ways in which decisions are made, structure that might be forming, amount and quality of participation, sub-groupings within the Discussion Group, etc.

This awareness is the beginning of increased awareness of group and interaction processes in general, and forms the basis for the development of increased cross-cultural awareness and understanding. This examination and assessment of experience (in this case, what is happening in the group) involves the trainees at the outset in the experiential learning process. It would be advisable to introduce the experiential learning model at this point, in a very brief lecturette, to help the trainees see the reasons for the questionnaires and to begin to develop an understanding of the learning philosophy and methodology of the experiential laboratory.

The trainees should be told that there are multiple reasons for using the questionnaires. Among others, the following: (1) to provide feedback to the staff regarding the effectiveness of training; (2) to allow the group to assess its own performance; (3) to provide a basis for becoming aware of and examining divergence of opinion and reaction and underlying needs, beliefs, assumptions, values, and expectations; (4) to provide a basis for formulation of standards and procedures that are acceptable to all members of the group; (5) to help the trainees see how groups form and to understand the dynamics of group interaction; (6) to help the individual begin a more introspective and systematic assessment of his own experience, performance, feelings, and reactions; (7) to facilitate discussion of all this in the groups. The staff may wish to add others.

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*See examples following. Examples are given of different types of forms and items. This material should be modified by the staff to focus on whatever aspects of group process they or the trainees feel are important. The forms should not be used as they are. They are too long and cover too many areas.

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Date ______________________ Name ______________________

Discussion Group No. ______________

GROUP PROCESS TALLY SHEET

(Circle the appropriate number after each question)

1. How interested were you in your group's discussion today?

9	8	7	6	5	4	3	2	1
Completely		Quite		Somewhat		Not very		Not at all

2. How clear were the purpose and objectives of your meeting?

9	8	7	6	5	4	3	2	1
Completely		Quite		Somewhat		Not very		Not at all

3. What percentage of the group's time was spent discussing topics directly pertinent to the assigned task?

100% 90% 80% 70% 60% 50% 40% 30% 20% 10% 0%

4. What percentage of the group's time was spent developing cohesiveness, procedures, standards, etc., important for effectiveness as a working group?

100% 90% 80% 70% 60% 50% 40% 30% 20% 10% 0%

5. What percentage of the group's time was spent examining group process--what was happening in the group, effectiveness of the group, individual feelings or reactions to each other or to what was happening in the group?

100% 90% 80% 70% 60% 50% 40% 30% 20% 10% 0%

6. What percentage of the group's time was spent on inconsequential matters--topics unrelated to the task or to group effectiveness, personal problems or exploits, the staff, bitching about the program or facilities, etc.?

100% 90% 80% 70% 60% 50% 40% 30% 20% 10% 0%

7. To what extent were you leveling with the group? That is, did you share all ideas, opinions, and feelings with the group that you thought might help accomplish the task or develop into a more cohesive, effective group (as opposed to being reluctant or hesitant to share your feelings and ideas with this group)?

9	8	7	6	5	4	3	2	1
Completely		Quite		Somewhat		Not very		Not at all

8. How many persons in your group do you feel were completely open, leveling with the group?

10 9 8 7 6 5 4 3 2 1 0

9. To what extent were you really listening to the other members of your group? That is, did you attempt to hear and understand the views, opinions, ideas, feelings, and needs of the other members?

9	8	7	6	5	4	3	2	1
Completely		Quite		Somewhat		Not very		Not at all

10. How many persons in your group do you feel were really listening to the other members (as opposed to being more concerned that the others listened to them)?

10 9 8 7 6 5 4 3 2 1 0

11. To what extent did you feel that you were meeting your responsibilities to the group for the success of the meeting?

9	8	7	6	5	4	3	2	1
Completely		Quite		Somewhat		Not very		Not at all

12. How many persons were actively involved, meeting their responsibilities to the group for the success of the meeting?

10 9 8 7 6 5 4 3 2 1 0

13. How many persons were blocking the group, interfering with the task or group development, monopolizing the group's time, etc.?

10 9 8 7 6 5 4 3 2 1 0

14. How many persons are attempting to dominate or assume the leadership of your group?

10 9 8 7 6 5 4 3 2 1 0

15. To what extent do you feel you are a part of this group?

9	8	7	6	5	4	3	2	1
Completely		Quite a bit		Somewhat		Very little		Not at all

16. How do you feel about this group as an effective, cohesive, considerate, problem-solving group?

9	8	7	6	5	4	3	2	1
Best possible		Quite good		Neither good nor poor		Quite poor		Worst possible

DISCUSSION GROUP EVALUATION SHEET

Name ____________________ Group ____________________

Purpose of Evaluation: 1) to give the staff some insight into the development of the groups
2) to encourage the trainee to do the same in order to improve the group process

1. I found the training this week:

____ boring
____ interesting
____ challenging
____ confusing
____ tense

____ difficult
____ easy
____ stimulating
____ disorganized
____ relaxed

2. How many people in your group were negative and hypercritical, interfering with group learning and development? ________

How many people in your group were positive and constructive, contributing to learning and development? ________

3. How much time is spent on unimportant matters?

1	2	3	4	5	6	7	8	9
None at all		½ time		About half the time		3/4 time		All of the time

4. To what extent did you contribute?

1	2	3	4	5	6	7	8	9
Not at all				Moderately				A great deal

5. To what extent do you feel included in your group?

1	2	3	4	5	6	7	8	9
Not at all				Moderately				Completely

6. To what extent is your group supportive of individual members via suggestions, comments, ideas, information, feedback, etc.?

1	2	3	4	5	6	7	8	9
Not at all				Moderately				Completely

7. How many participants listen, show respect for others' points of view? ________

How many do not? ________

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8. To what extent do participants feel they can risk sharing their ideas and feelings with the group?

1	2	3	4	5	6	7	8	9
Not at all				Moderately				Completely

9. Does everyone have a chance to say what he thinks?

1	2	3	4	5	6	7	8	9
Never		Occasionally		Sometimes		Usually		Always

10. In respect to differences of opinion, is the focus on arriving at good solutions rather than on winning or losing?

1	2	3	4	5	6	7	8	9
Not at all				Moderately				Completely

11. How much do you feel you learned this week?

1	2	3	4	5	6	7	8	9
Nothing				A moderate amount				A great deal

12. How much do you feel you learned about yourself this week?

1	2	3	4	5	6	7	8	9
Nothing				A moderate amount				A great deal

13. Comments on any of the above:

14. What situation should cause the group to discard the assigned task in order to have a more productive meeting?

15. What is preventing your group from developing as rapidly as it should to the point of openness, honesty and effective problem-solving?

16. What could YOU do to increase the value of the training for your Discussion Group and community meeting?

THE JOURNAL

Instructions to Staff

It has proven useful to have the trainees keep a daily journal of their experiences and reactions in the training program. The experiential learning model should be presented as a guide for using the journal to evaluate the training experience. This will not only help the trainee learn to use the experiential learning process more effectively in training, but will help him see the relationship of the journal to training. The total learning experience should become more meaningful as a result.

In addition to the personal learning derived from this process, the journal can provide valuable information to the staff regarding the effectiveness of training or specific aspects of training. The trainee in using this process will be forced to examine for his own goals, abilities, ambitions, interests, etc., as they relate to both the training experience and the Volunteer experience, and will be better able to evaluate his own decision to enter the Peace Corps. If he decides to resign, it will be as a result of thoughtful consideration rather than a sudden impulse.

The journal provides another opportunity for the trainees to communicate with the staff. Some trainees find this the easiest way to communicate and will write lengthy reports. Some will use the journal to ask for help or to indicate that they would like to talk to the Assessment Officer. The journals can often be used as the basis for a meaningful counseling interview with the trainee. A trainee who is having difficulty in training may find the journal a useful tool for examining his own feelings and reactions.

Procedure

Instructions for use of the journal should be given by the Assessment Officer and Training Coordinator or Project Director, to reinforce its importance in both training and assessment. Any anxieties the trainees have about confidentiality or use of the information should be discussed openly in the general meeting. Trainees should be told that the journal will be read by the Assessment Officer (turned in to him once a week) and that all personal information will be treated as confidential information. Information regarding evaluations of the training will be extracted by the Assessment Officer, however, and fed back to the appropriate staff.

Trainees should be provided with a small notebook suitable for use as a journal. They should be given explicit instructions as to when and where to turn the journal in each week. The Assessment Officer should read the journals carefully and make comments in the margins when he deems it appropriate. Trainees should be advised to read back through the journal occasionally to see how their own perceptions, reactions, and feelings have changed.

Trainees should be told that so many things happen in training, and it is such an intense experience, that it is often difficult to recall how one had felt earlier in the training. A record of these changes is an important contribution to self-understanding, particularly at a time when the individual will soon be exposed to many new conditions and experiences. Many Volunteers have continued to keep a journal during their service and have found it useful and rewarding to record and occasionally review their impressions, perceptions, and feelings. Over a period of time they were able to see the change taking place in themselves as they adjusted to the new culture and way of life. Some RPCVs have used excerpts from their journals to communicate very meaningful information to the trainees. It is very difficult for a RPCV to remember how he felt when he first began his service two or three years earlier, unless he had kept a record.

(Handout to the trainees)

USE OF THE JOURNAL

We are providing you with a journal to help make the experiences of training as meaningful as possible and to give us feedback regarding the effectiveness of training. It might be helpful to make notes during the day but make your journal entries before going to bed in the evening after you have had a chance to reflect on the day's activities. Use the experiential learning model as a guide in evaluating your experiences in your journal.

A few additional guidelines:

1. Include dates, names, places, times, key persons present.

2. Take note of your attitudes, reactions, and feelings with respect to the various situations. Be as honest as possible about such reactions.

3. Review your journal from time to time, particularly for evidence of changes in your attitudes or perceptions, and indicate these in your journal.

4. Keep your journal personal. Your observations are subjective and may be misunderstood by others. Do not let it out of your possession. If you reproduce it in any form, eliminate the names and places which would identify the situation or persons to others, especially if the content is negative.

5. Your journal should be turned into the Assessment Officer once a week for review. He will keep any entries confidential but will convey appropriate information about the program to the training staff to assist them in evaluating and revising the program.

EXPERIENTIAL LEARNING AND RESPONSIVE ENVIRONMENT HANDOUTS

Instructions to Staff

It is generally agreed among most of the trainers who have used the Experiential Model that it is probably best not to introduce the Experiential Learning Handout or lecture on the Experiential Learning Model until after the trainees have gone through an experiential exercise of some sort. We have mentioned already that it is best to begin training with some sort of experience, such as a situational exercise, possibly followed by completion of the Community Description or Critical Incidents questionnaires. This should precede any general meeting with the staff in which the staff introduce themselves, the training model, etc. The Experiential Learning Handout probably still should not be given out until after the Staff Fishbowl, if the Fishbowl is used, and meeting of small groups to discuss, to get acquainted, and to discuss trainee expectations for the training program. If a sequence similar to the sequence presented here is followed, the trainees would complete a group process questionnaire following their small group experience. The data from the questionnaire would be processed and fed back in general assembly. Immediately upon feedback of this data, the Journal should be presented followed by a brief explanation of the Experiential Learning Model. The Experiential Learning Model is then used to show the trainees the rationale underlying the experiences they have gone through, and to acquaint them with the methodology that will be used throughout the training program. Most immediately it is used in reference to the Journal and the trainees are advised to follow the Experiential Learning Model in making their notations in the Journal.

It is suggested that the Experiential Learning Model be drawn out on the blackboard or newsprint pads making reference to the experiences that the trainees have already gone through and showing how these relate to the Model. This can be done in a very brief lecture type presentation encouraging questions and interaction from the trainees. Or it can be done as it has been done at times in Puerto Rico; that is, having the trainees themselves reconstruct the Traditional Training Model, the way training or education is usually conducted, and comparing this with the experiences that they have gone through. The trainees themselves usually can identify some of the major differences between Experiential Learning and Traditional Learning. This, then, should be used as the basis for moving into the explanation and description of the Experiential Model.

The Responsive Environment Handout needs no explanation. It should be self-explanatory, if handed out with the Experiential Learning Model. Following the brief presentation on the Experiential Learning Model, the two handouts, Experiential Learning and Responsive Environment should be given to the trainees with suggestions that they read them carefully that evening because all subsequent training experiences will be based primarily on the concepts explained in these two handouts.

Purpose

The purpose of the Experiential Model and the handouts, very briefly, is to provide the trainees with an intellectual, rational explanation for the activities of the training program. Up to this time, the trainees have been going through several experiences, but with no rational explanation for the experience. This is the first time staff actually begin to help trainees conceptualize their experiences and to provide them with a Model which they can use individually (and in groups) as a basis for regulating their own activities and for conceptualizing what is happening to them in training.

(Handout to Trainees)

EXPERIENTIAL LEARNING

Most of your training in this program is based on the Experiential Learning Model (see Figure 1). This approach to learning is quite different from the traditional approach most of us have experienced throughout our educational careers. The model assumes that you are able to accept the major responsibility for your own learning, that you can and will, if given the opportunity, establish realistic education or learning goals, that these will be provisional goals (modified with experience), and that as you learn from experience with the experiential model, you will incorporate the learning process as a way of life and continue to use it beyond and outside training.

The Experiential Model requires that you become more actively involved in the learning process than most of you have been in your experience in traditional education. Since you will have to assume the responsibility for continued learning during your service as a Volunteer, on your own without the support or assistance of a trainer, learning how to learn from experience is perhaps the most valuable experience of training. In addition to providing you with a learning process that you will be able to use for continued learning as a Volunteer, Experiential Learning is considered to be a more efficient and effective approach to learning, particularly learning to prepare for the complex role and objectives of the Peace Corps Volunteer.

Most students receive very little practice in school with the use of the inductive, discovery, and critical-thinking modes of learning required in Experiential Learning. They are much more familiar and comfortable with the traditional modes--memorizing from lectures and reading assignments, completing assignments and taking tests assigned by the instructor. Most of us, therefore, need to relearn how to learn, in a way that was probably quite natural to us as young children, but which was stamped out as we learned to accept the authority of our teachers and to discount our own judgment and experience. In many ways learning in this way is more difficult, however. It requires more effort, investment, and responsibility.

The following learning model serves as a guide in the structuring of training activities, and hopefully will be used as a guide by the trainees in individual and group activities. In an experiential training program, it is assumed that learning will depend to a great extent on the ability and willingness of the trainees to learn experientially. The purpose of the model is not only to facilitate learning, but to facilitate learning (or relearning) how to learn in a way that will be necessary for continued learning and adjustment in your host country as a Volunteer.

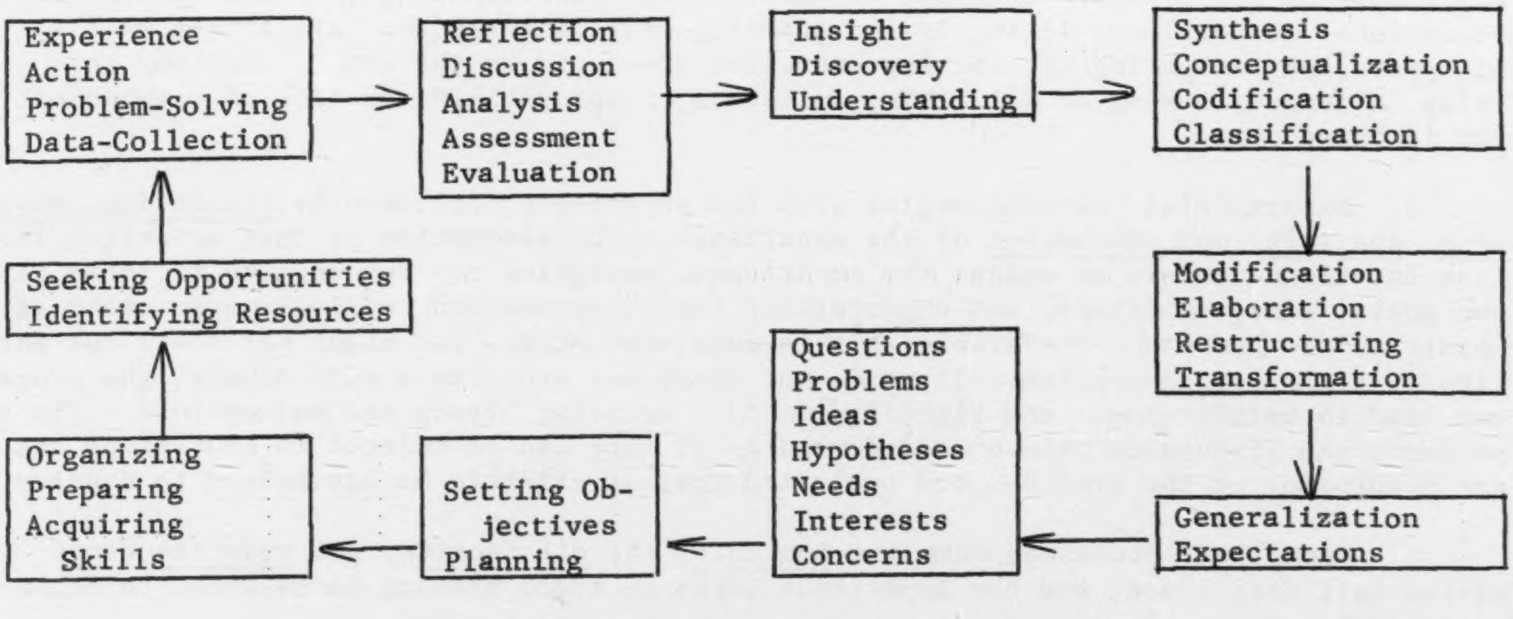
Experience
Action
Problem-Solving
Data-Collection
Reflection
Discussion
Analysis
Assessment
Evaluation
Insight
Discovery
Understanding
Synthesis
Conceptualization
Codification
Classification
Modification
Elaboration
Restructuring
Transformation
Generalization
Expectations
Questions
Problems
Ideas
Hypotheses
Needs
Interests
Concerns
Setting Objectives
Planning
Organizing
Preparing
Acquiring
Skills
Seeking Opportunities
Identifying Resources

Figure 1. The Experiential Learning Model

The experiences of the person, the action he takes, the process of solving a problem, the data or information he collects, and the process of collecting the data are all treated in a very similar fashion in the process. The model represents not only the proposed educational process to be followed in the training, but a continuing process to be internalized by the trainee as he "learns how to learn." The responsibility for the process must be assumed by the trainee. The staff can not do the learning for the trainees. The rewards for this kind of learning are not in grades, recognition, and so on of the system, but rather the internal rewards of achievement and satisfaction inherent in the process.

In experiential learning the emphasis is on creative problem-solving, a process involving steps or phases such as the following:

1. Problem identification or recognition.
2. Identification of persons who should be involved in the solution.
3. Definition and redefinition of the problem.
4. Exploration of possible approaches, perceptions or interpretations.
5. Collection of data about the problem in preparation for solution.
6. Development of criteria for evaluation of solutions.
7. Generation of possible alternative solutions.
8. Analysis and evaluation of alternatives.
9. Decision and implementation of solution.
10. Testing, Verification, Feedback.

At the end of the problem-solving process, or at any point in the process, the trainee then proceeds into reflection, discussion, assessment, evaluation, and on through the Experiential Model, as he would with any other experience.

Looking at the process in the Experiential Model:

1. Experience is defined rather broadly. It includes anything that happens that has any impact on the trainee, anything he experiences--participating in a new or different educational methodology, living in the training camp, interacting intensively with staff and peers, participating in training exercises presented by the staff, problems that develop, dilemmas, making or not making decisions, responsibility or lack of responsibility for learning, etc.

2. Experiential Learning begins with the experience, followed by reflection, discussion, analysis, and evaluation of the experience. The assumption is that we seldom learn from experience unless we assess the experience, assigning our own meaning in terms of our own goals, aims, ambitions, and expectations (which become progressively more clear as a result of the process). Preferably this is done with others who might not share our particular biases or perceptions. If we do not share our experience with others, the process can lead to reinforcement and rigidifying of existing biases and assumptions. The experience and discussion take on added meaning if they can be related to objectives that are meaningful to the trainee, and evaluated against criteria he has helped to develop.

3. From these processes come the insights, the discoveries, and understanding. The pieces fall into place, and the experience takes on added meaning in relation to other experiences.

4. All of this is then conceptualized, synthesized, and integrated into the individual's system of constructs which he imposes on the world, through which he views, perceives, categorizes, evaluates, and seeks experience.

5. The introduction of the new information or understanding may allow or require the individual to modify, elaborate, restructure, or even to completely transform the particular concept or construct into which it is assimilated.

6. The new concept or construct is now viewed in relation to the total system of constructs, generalized to past and future experiences. He faces the world with a new, different, or modified set of expectations.

7. During these activities, however, a clearer picture is obtained of what is missing or what is not yet clear, questions yet unanswered, problems that need to be solved; hypotheses are formulated; ideas develop; and needs, concerns, and interests are identified.

8. Objectives are then established, and plans are made to achieve these objectives.

9. The necessary organizing and preparing is done to set the plans in action. Measures are taken to acquire any additional skills needed.

10. Resources are identified and opportunities are watched for to gain additional experience, take action, solve problems, or obtain necessary information or data.

Data Collection, or information gathering, logically follows the perception of need, a need to answer certain questions, fill in gaps in understanding, or to find facts or principles needed to solve problems. It would include any of the traditional ways of collecting data--lectures, reading, demonstrations, feedback, etc. But used within the experiential model, these processes become more interesting and the data more meaningful and relevant. The purpose of data collection is to obtain information that the trainee needs or feels he might need sometime in the future. The trainee is not being spoon-fed information or facts he sees no particular need for or does not understand, but instead is actively seeking information he himself has decided he needs or would like to have, either in preparation for solution of problems he can anticipate, to develop a better understanding of the situation he will be in, or because of a genuine interest and curiosity.

The information is not just memorized for later regurgitation but is discussed and evaluated, compared with other known facts or related information, incorporated into the individual's construct system, and so on, around the experiential model. Even if the objective of training were only information transmission, it is suspected that this method would be more efficient and effective.

In Experiential Training, the staff member serves primarily as facilitator, catalyst, and resource. It is his responsibility to structure the training so that you will follow the experiential process, and to support you when you do. It is his responsibility to provide relevant experiences, problems, data, and information and to structure the training so that you will treat the experience, problems, and data or information in the way prescribed in the model. But it is your responsibility to do the learning.

The reflection, discussion, analysis, and evaluation phase, in particular, lends itself to small group discussions. In the group you should not only gain from the sharing of experiences, but you should learn a great deal from each other in becoming aware of the varying reactions, feelings, and opinions in the group. You can also reinforce each other in your efforts to learn how to learn in the experiential way, and your discussions and activities in the group should begin to follow the pattern of the Experiential Model.

The staff and trainee roles are difficult to define in an instrumented, experiential laboratory, but perhaps we can clarify the differences by making a comparison of the responsibilities of both in a training program.

Staff	Trainees
1. Structuring the program to allow trainees to assume responsibility for their own learning.	1. Assuming responsibility for their own learning.
2. Attempting to anticipate and provide for the learning needs of the trainees throughout the program.	2. Making their learning needs known but not being unreasonable in their demands.
3. Defining the objectives of training as clearly as possible.	3. Working with the staff to re-define and clarify the objectives throughout training.
4. Defining the experiential learning process.	4. Trying to make the experiential process work.
5. Providing meaningful and relevant experiences in training.	5. Attempting to understand why an experience is relevant, and to derive maximum benefit from the experience.
6. Providing guidelines for identifying relevant content.	6. Working with the staff to identify relevant content.
7. Making resources available to the trainees.	7. Making effective use of resources.
8. Taking into serious consideration any suggestions or recommendations made by the trainees.	8. First achieving an understanding of the training and methodology and then looking for ways of improving it.
9. Providing information about job requirements, the situation, working and living conditions, problems that might occur, staff and host national expectations of PCVs.	9. Defining the role of the Volunteer, exploring alternative solutions to problems, consequences of various behaviors and attitudes, and characteristics of the effective PCV.
10. Continuous evaluation of each trainee's performance and feedback to the trainee regarding evaluations.	10. Continuous self evaluation, peer evaluation, and evaluation of the program, with feedback to peers and staff regarding evaluations.
11. Supporting trainees in their experiments with new behavior based on new insights and understanding.	11. Attempting to translate new insights and understandings into behavior. Experimenting with new behavior that might be more effective.
12. Structuring the training so that problems can be dealt with and solved as they arise.	12. Cooperating in the solution of problems and treating problems as learning experiences.
13. Openness and honesty with trainees and other staff.	13. Openness and honesty with staff and other trainees.

(Handout to Trainees)

A RESPONSIVE ENVIRONMENT

One of the primary objectives of this training program is to create a "responsive environment," one in which each individual will receive continuous feedback from those around him--peers and staff--regarding the way he comes across to others. For anyone who is concerned about his effectiveness in working and living with others, this information is essential. It tells us those things we are doing that are effective as well as those that are ineffective, and provides a sound basis for modification or change.

It is even more important for someone who is preparing to live and work with persons from another culture. As a person learns about the assumptions, expectations, attitudes, and reactions that exist or occur in his relations with others, he is learning about himself as a cultural being. This in turn provides the basis for the sensitivity, awareness, and behavioral flexibility to adapt to another culture.

Most of us are unaware of many of the things we do, or of impressions we create, or of unspoken messages we communicate that affect our relations with others in both positive and negative ways. We might be aware that we affect some people negatively and avoid these people; or we might keep most people at a distance; or we might relate to most people on a superficial, safe, but relatively meaningless level; or we might learn to depend on a few friends who will tell us what we want to hear. We find that we are attracted to or are comfortable with some persons, but not others, and we don't always know why.

Although this learning is very important, most of us have built up considerable resistance against learning anything about ourselves. We don't like to hear things that do not match the self image we have or would like to have. We try to convince ourselves and others that we are effective in our relations with others, or can be if we want to be, or that others would understand us and accept us if they really knew us. We assume that since we have been quite effective in our relations with others in our own culture, we will be effective in any new culture as well. We don't really know, however, because we seldom receive much information about the way we come across, or we ignore or disregard what we don't want to hear.

We cannot deny the fact, however, that another person's impressions and reactions exist, no matter how incorrect we might think they are. We have to accept the fact, also, that these impressions and reactions might have far-reaching consequences in terms of our relations with that person or with others who might be subject to his influence. We cannot always avoid or ignore the person who communicates reactions we don't like, and people don't always communicate their reactions.

We know, too, that initial impressions are difficult to change. We, and most other persons, too often seek, perhaps unknowingly, to confirm rather than to disconfirm our first impressions. If we are aware of the fact that we create these impressions or elicit such reactions, and particularly if we can become aware of just what it is about us that creates those impressions, we can anticipate and perhaps prevent their occurrence.

The best way to find out about these impressions and reactions, of course, is to obtain the information from those who have it. We do this automatically, by seeking nonverbal cues relative to the reactions of others. This sort of feedback is essential in our relations with others. It tells us when we are succeeding in achieving desired results, or it tells us when we are not succeeding and must modify our behavior. But far too often, we misread these nonverbal cues, again because we see what we want or expect to see. If we are able to achieve the "responsive environment" in training, however, we can obtain verbal reports of impressions and reactions against which we can check our perceptions of nonverbal cues. Through this process, we discover cues that we have been missing altogether, as well as cues that we have been misreading, and learn more about ourselves than we could in any other way in a comparable period of time. The best place to learn to create this responsive environment is in your Discussion Group, where openness and responsible interaction can be adopted as a group norm.

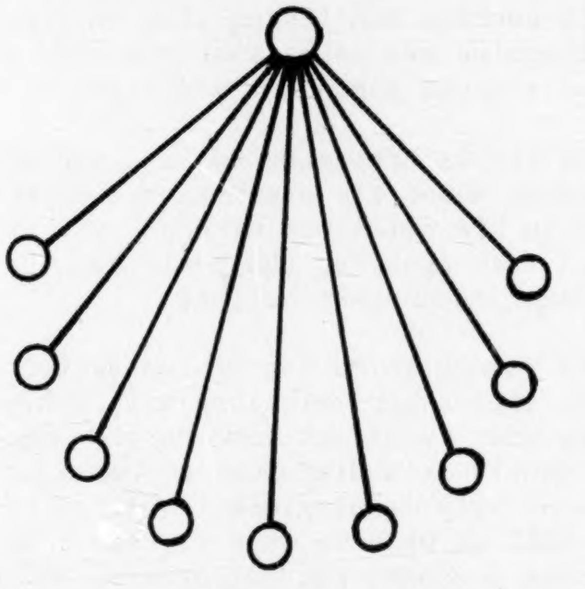

Figure 1. Traditional Interaction Pattern

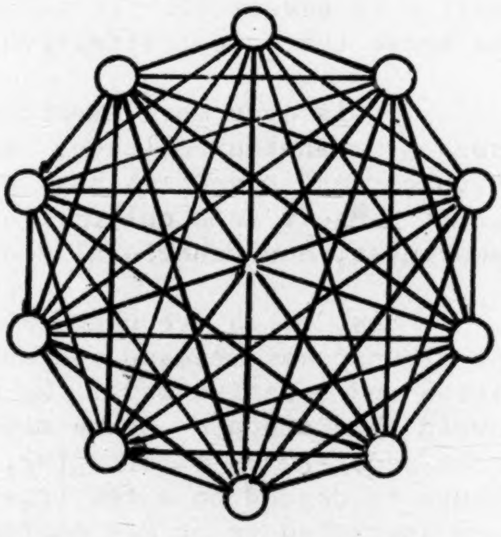

Figure 2. Responsive Environment Interaction Pattern

The difference in interaction pattern is readily observed in the above illustrations. Figure 1 represents the traditional classroom and to a great extent even the seminar, where the instructor or trainer is the central figure. Most of the information flow is from the trainer to the trainees. The trainee learns very little about himself. Figure 2 represents the Discussion group, with open and free communication among the trainees and with each trainee assuming the responsibility to be a part of the responsive environment for each of the other trainees.

TRAINING PROGRAM CRITICAL INCIDENTS

Instructions to Staff

Training Program Critical Incidents are, as the name implies, incidents that have occurred, or might typically be expected to occur in a training program of the type planned. That is, incidents written for an experiential training program would include situations likely to cause difficulty in that kind of program.

The exercise consists of a number of incidents, as told by trainees or staff, in which the situation is described very briefly; e.g., conditions under which the situation occurred and the action taken by the staff or trainee. It does not go into the consequences of this action, at least to any degree. The action taken should not always be one that the staff feels would be most effective, and agreement among the staff is not necessarily required. Ideally, the situation should be one where the solution would not be readily apparent, or where there might be considerable disagreement regarding the most appropriate or effective action to be taken, depending on the orientation, philosophy, or objectives of the trainee or staff person. The appropriate action should not be made obvious as it is best to let the trainees themselves explore the various alternatives. It should represent an area of conflict of cultures, values, standards, or goals, or conflict between orientations or philosophies of Peace Corps service. Ideally, those areas of greatest or most frequent conflict would be represented in the critical incidents.

Procedure

The trainees first complete the exercise individually. Each trainee indicates, by selecting the appropriate scale value on the answer sheet, the extent to which he agrees or disagrees with the action taken by the trainee in each incident. He also indicates why he agrees or disagrees and what he would do in that situation. The answers should be written on two-part paper or should be handed in and reproduced, if it is desired that the trainee and the training coordinator each have a copy of his answers.

The trainees then meet in their Discussion Groups, and are required to arrive at a consensus on the scale value indicating amount of agreement or disagreement with the action taken by the trainee in each incident, the reasons for agreement or disagreement, and what the trainee should have done. They are told that this must be a genuine consensus, that the only stipulations are that they not be allowed to average or to vote. If they cannot reach a consensus, they should indicate the majority, minority, and any individual positions. Averaging or voting is very often an easy way to avoid exploring alternatives, examining differences, and resolving conflict.

The group reports are to be turned in and reproduced for general distribution. It is not necessary to hold a general community meeting to discuss the Discussion Group reports.

It is probably best to schedule from two to four hours for the group exercise, depending on the number and difficulty of the incidents. The schedule should be flexible enough to allow for more time, if necessary, to complete the exercise, however. But this should be negotiated at the trainees' request and pressure should be maintained to complete the exercise as quickly as possible, but giving adequate consideration to all views on each item. An unrealistically tight schedule might force the trainees to go through the motions of arriving at agreement, without become involved in a thorough, meaningful discussion. If it appears that there will be insufficient time for the groups to go through all incidents, it might be wise to select those problems which show maximum disagreement on the individual answer sheets for the group discussion and consensus.

Objectives

The primary purpose of the exercise is to acquaint the trainees with some of the typical kinds of problems that arise in training programs and to develop some responsibility on their part for anticipating, preventing, and solving such problems. It is, therefore, a good exercise to use in introducing the new kind of learning involved in the experiential learning.

A process is begun of facing problems directly and discussing them openly. The trainees become better acquainted with each other, begin to learn to work together as a problem solving group, learn something of their expectations of each other and the program, and begin to establish standards of behavior and performance. It is wise for the FAO to participate in this exercise so that trainees assume from the start that all exercises are potential sources of both assessment and training data.

(Example of the Critical Incidents Answer Sheet.
Additional Pages Should Be Added, Depending on the Number of Items.)

Critical Incidents Exercise

For each item, select your reaction from the following scale, then answer the other questions. The number you select from the scale should indicate the extent to which you agree or disagree with the opinions, attitudes, or actions of the trainee or RPCV in each incident.

Completely disagree	Almost completely disagree	Disagree quite a bit	Disagree more than agree	Agree as much as disagree	Agree more than disagree	Agree quite a bit	Almost completely agree	Completely agree
1	2	3	4	5	6	7	8	9

1. Agreement ____________ What would you do?
Why?

2. Agreement ____________ What would you do?
Why?

3. Agreement ____________ What would you do?
Why?

4. Agreement ____________ What would you do?
Why?

5. Agreement ____________ What would you do?
Why?

6. Agreement ____________ What would you do?
Why?

TRAINING PROGRAM CRITICAL INCIDENTS

1. I've been in training for two months now and final boards are coming up. Ferdinand and I have been good friends the whole program--he helps me with Spanish and I help him with English. Well, the other day he wanted to go on a date. The guy's nice, but not my type--and besides I don't have time. So I politely, I thought, said no. Now he says if I don't go out, he'll put a bad report about me in the boards. I just don't know what to do.

2. Trainee: Bill, can I talk to you a minute?

Staff: Sure, what's up?

Trainee: It's about Jane (staff). She's really bugging me. Keeps riding me about my lesson plans. Now you know how rough it is and how busy we are. I just don't have time with the schedule the way it is to do my best. You're a good guy and seem to understand the trainees. Won't you talk to her for me--and get her off my back?

Staff: Sure, I'll talk to her and see what I can do.

3. Each trainee was supposed to spend a certain number of hours with a psychiatrist before training was completed. The psychiatrist met with about one third of the trainees and two RPCVs each time. One meeting he wanted to discuss cross-cultural differences and adjusting to them while overseas. He asked the male RPCV if there were any incidents in the country which he could relate which showed clear cross-cultural differences. The RPCV said that he was shocked and very uncomfortable when host country nationals took his hand while walking thru town. He said that later he became accustomed to hand holding and when he understood the people and the friendship implied by holding hands, he actually appreciated it. The next day one of the language teachers came up to the RPCV and asked him why he told the trainees that the people of his country were homosexual.

4. I am a trainee in a Peace Corps program. Recently I have noticed that John, a close friend of mine, has been drinking late into the night and locking himself in his room. At times he appears very depressed and often speaks of his contempt for the Peace Corps. I have thought about talking to the staff about John's problems, but I decided against it. I wouldn't want to have his deselection on my conscience.

5. The staff is wasting our time with a lot of meaningless group discussions and irrelevant exercises. I didn't come here to talk to trainees who don't know any more about Afghanistan than I do. I want as much information as I can get about Afghanistan and the job I am going to do from people who know what they are talking about. I am starting a petition to Peace Corps Washington to eliminate the group discussions and get some knowledgeable staff in here to give us the kind of information we need.

6. I just don't want to cooperate with peer ratings. I am asked to list trainees I think will have difficulty in Ethiopia. How do I know? Besides, why should I give any information about other trainees? If they want to go overseas why should I say something critical of them that could lead to their deselection? Everyone should be allowed to go overseas who wants to, and I am not going to be put in the position of judge.

7. I have been in training for six weeks and am getting concerned about my relationship with one of the Nepalese. He is a great person and we have had many long talks together. However, lately he is always around me and some of the other girls have begun gossiping. The other day he told me that it upsets him when I talk to other men. He said that he was upset when I went out with Tom, another trainee. He wanted to know why I liked Tom more than him. I said that I liked them both equally which only made him more upset. I just don't know what to do.

8. There are a few cynics in the program who seem to want to get attention by arguing with the staff and criticizing the program. I usually don't agree with what they say, and they waste a lot of our time. They monopolize the general meetings and the Discussion Groups with their comments, criticizing things I don't think they know about. If you say anything to them, however, they cut you to ribbons, accusing you of being a sheep. I think the Project Director should have a meeting with them and tell them to shape up because they are interfering with the program.

9. The staff gives us all this B.S. about openness and truth and about the emphasis being on self-assessment in this program, but the only way to make it through is to play it cool and not trust anyone. I don't get overly involved with either staff or the other trainees, and I do what the staff ask me to, without arguing or complaining. I'll have two years to do what I want to when I get to Afghanistan.

10. Right after midboards one of the girls in my room was given some very strong negative feedback by the staff. She came back and told us that they had accused her of being lazy and uncooperative and told her she had a week to change her behavior or leave the program. This kid may not be the greatest trainee in the world, but she doesn't deserve that kind of treatment. We discussed it in the dorm and decided that if that's the way the staff wanted it, that's the way it would be: us against them. We are all going to watch what we say and avoid socializing with the staff.

11. None of us understand this Peace Corps policy about smoking pot. We were told at the beginning that it was absolutely forbidden, but a couple of the RPCVs on the staff have mentioned privately that lots of Volunteers smoke it overseas. I'm not a head, but I've had enough of it to recognize the smell and I'm sure some of the trainees have been using it in the dorm. If they can really get in trouble over this they should know about it, but I don't want to be the one to ask questions.

12. The staff asked us the first day of training to establish our own standards of behavior, what we would expect of each other here at the training center, and to think about ways of ensuring that the standards we adopt are adhered to. (I really think this is the staff's responsibility.) We decided that we were all adults, and most of us have had experience living in college dormitories, so we left it up to each individual to regulate his own behavior. Now, some persons stay up late at night with the lights on and radio playing. I just can't get enough sleep. A lot of people come to class late, so we can never get started on time. Some of the trainees show absolutely no consideration for anyone else in the program, particularly the Afghans. Many of the trainees apparently have no concern for their appearance. They dress haphazardly, don't comb their hair or shave, and seldom take a shower. I am concerned about the impression they will create in Afghanistan, if they make it through the program. I've made my feelings known in the dorm, but no one apparently wants to do anything about the situation.

13. I was technically qualified when I entered this program and ready to go to Micronesia. I can't agree with those who think cross-cultural studies is of much importance. I've read a little about the islands, but the best place to learn is after I get there. But what I really object to is the implication that I have to study myself and let everyone else analyze me. My personality doesn't need changing. Language is of primary importance, and that is what I intend to concentrate on.

14. To me, the whole process of selection is repugnant because, somewhat as in the case of a fraternity initiation, the power of choice is largely taken away from the individual and put into the hands of a group of "experts." These experts may or may not be able to make a responsible decision. Despite what they say, I don't believe we have any influence on assessment or selection. If they don't want us to go, there's nothing we can do about it. On principle, I don't believe anyone--especially persons designated by the Government--should have that kind of control over individuals. I am thinking seriously of resigning out of protest.

15. Jim is a real boozer and thinks he is a ladies' man. Every chance he gets, he cuts out and goes into town (asks us to cover up for him). It puts us on the spot, because the staff have given us the responsibility for attendance at the Discussion Group meetings. Things develop so fast in the meetings that when he misses it is difficult to bring him up to date on what has happened. He says the meetings are a waste of time, anyway. He doesn't seem to be interested in participating other than to tell us about his drinking bouts and exploits with the women. He's a great guy, you can't dislike him, but I really wonder whether he can make it as a Volunteer. I'm afraid the staff will find out if he keepsit up, and then he'll probably be out of the program.

PROCESS OBSERVATION

Instructions to Staff

Group development can be facilitated by providing staff process observations following a Discussion Group meeting. The staff member should not interrupt the group to make a process observation, unless he is in the group for that purpose, but should wait until the end of the session. Time should then be allowed for discussion of the observations.

Unless the staff member is an active participant in the group, it is better if he sits outside the group as an observer until he is ready to present his observations. If a group process questionnaire is used, the participants should be allowed to complete their questionnaires. His observations can then be compared with the data from the questionnaires.

Rather than a general impression of the group, if the group has met a few times, it is best if the feedback consists for the most part of observations of individual behavior in the group. This helps prepare the group for the Role Model, Responsible Feedback, Vignette, and Roles in the Group exercises, all of which can build on the model provided by the staff member.

To help the staff member record and report his observations, he can use a Process Observation Sheet similar to the example presented here. He simply tallies the number of statements made or questions asked by each person for each category and reports the totals. The results are usually striking, and help to sharpen the sensitivity of the participants to what is happening in the group. With a little practice, the staff member will find that it is not difficult to record his observations on such a sheet. He may wish to modify the sheet to use categories that are easier for him to identify.

Another staff member might develop a sociogram, by plotting the number of times each person addresses or responds to each other person. This usually shows that certain persons usually talk only to certain other persons, the implications of which the group can then discuss in relation to group effectiveness.

PROCESS OBSERVATION

Observer____________________

Date__________ Group____________

Initials of Participants in Seating Order

	1	2	3	4	5	6	7	8	9	10
1. Initiating, Suggesting, Proposing										
2. Information giving										
3. Opinion giving										
4. Information seeking										
5. Opinion seeking										
6. Elaborating, clarifying										
7. Seeking clarification										
8. Summarizing for the group										
9. Testing for agreement, consensus										
10. Indicating agreement										
11. Indicating disagreement										
12. Supporting, Encouraging										
13. Gate-keeping, facilitating										
14. Harmonizing, Compromising										
15. Observing Group Process										
16. Tension reducing, joking										
17. Providing feedback										
18. Complaining, Criticizing										
19. Idea killing (it won't work)										
20. Talking about self										
21. Discussing outside issues or events										
22. Attacking another participant										

LEARNING COMMUNITY ROLE MODEL

Instructions to Staff

The role model can be used effectively in analyzing the trainee's role relationships on the job and in the host community. Using it with the learning community provides additional practice and skill in its use, and helps the trainee see more clearly the relationship between the training situation and the host country situation. It forces the trainee to begin examining the nature of his relationship with the other persons in the training program, the staff and other trainees, the kind of relationship that might be more rewarding or productive, and what he might do to improve the relationship. This is excellent preparation for his Volunteer role, in which it will be his responsibility to continuously perform this kind of analysis of his relationships with his hosts.

Procedure

Use of the role model could be handled in any number of different ways. It should be presented briefly in general assembly, perhaps with a staff member beginning to sketch his own role model in the training program as an illustration. He should present a brief analysis of two or three role relationships as an example of the kind of analysis expected of the trainees.

The trainees could then be assigned the task of developing their own role model, following instructions similar to those in the following example given for the "Learning Community Role Model Exercise." Considerable time should be allowed for this activity.

Rather than stop the exercise here, the trainees should be allowed to share at least part of the information generated with someone. The small group is a good place for this to begin. Trainees could be allowed some time for comparison and discussion of their role models in their small groups. This not only provides an opportunity for sharing of very important information, but allows for verification of perceptions and impressions. If approached conscientiously, this could greatly facilitate group development.

Another possibility is to suggest that each trainee seek out at least one staff member and two or three trainees with whom he would like to develop a different kind of relationship from the one that presently exists. His task would be to describe the relationship as he perceives it, to find out how the other person perceives it, and to explore what might be done in the future to improve the relationship. This is a difficult exercise, and might be best conducted after some confidence has been gained through discussion of the role model in the small group. Taking it beyond the group, however, contributes to the development of a total community spirit.

Another exercise that has proven to be quite effective is the "Personal Role Model" exercise, an example of which is also given. This exercise is particularly effective if conducted just prior to the Responsible Feedback exercise.

After the Learning Community Role Model has been explained in general assembly, each person should be allowed approximately fifteen minutes to complete his role model. Discussion groups should then be scheduled for an hour and a half to two hours, during which the trainees are free to share and discuss their role models as they wish.

(Example of Exercise)

LEARNING COMMUNITY ROLE MODEL EXERCISE

Using the example you have been given, construct your own role model for the training/learning community. Use one section for other trainees, another for the staff, another for any other persons in the training community, and another for persons outside the training community. Psychological distance (how close to or far from the other person you feel) should be indicated by length of the line connecting you and the other person. Include only those persons who have made enough of an impression on you (negative, positive, or neutral) to be considered significant persons in your role model. This does not mean that you have to have a speaking relationship, but that at least one of you has made a definite impression on the other.

1. Once you have constructed your role model, attempt to define the relationship--friendly, hostile, formal, informal, warm, cool, trusting, suspicious, open, closed, relaxed, tense, comfortable, uncomfortable, aggressive, submissive, cooperative, uncooperative, quiet, loud, accepting, rejecting, respectful, disrespectful, self-oriented, concerned for others, agreeable, disagreeable, and so on, using any dimension that applies.

What attitudes and expectations does each person bring into the relationship?

How much of the impression each has of the other is based on knowledge or accurate perception and how much on assumption or perhaps misperception?

Why are you attracted to some persons and not attracted to others?

What is it about you that causes some persons to be attracted to you and others not attracted to you?

What have you done to create the type of relationship that exists, or to contribute to its development?

2. What changes would you like to see in the relationship?

What do you think you could do to begin effecting this change?

What action steps do you intend to take?

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PERSONAL ROLE MODEL

This exercise is to help you assess and conceptualize your relationships with the other persons in your group. This is to be considered personal information which you may share with the group if you choose to do so. After assessing relationships as they currently exist you may wish to examine possible directions of change, development, or improvement.

Use the following scale to assess your relationship with each person in your Discussion Group in respect to each of the items below.

1	2	3	4	5	6	7	8
Not at all	Almost not at all	Very little	Somewhat	Quite a bit	Very much	Almost completely	Completely

A. How free you feel to give feedback to this person.

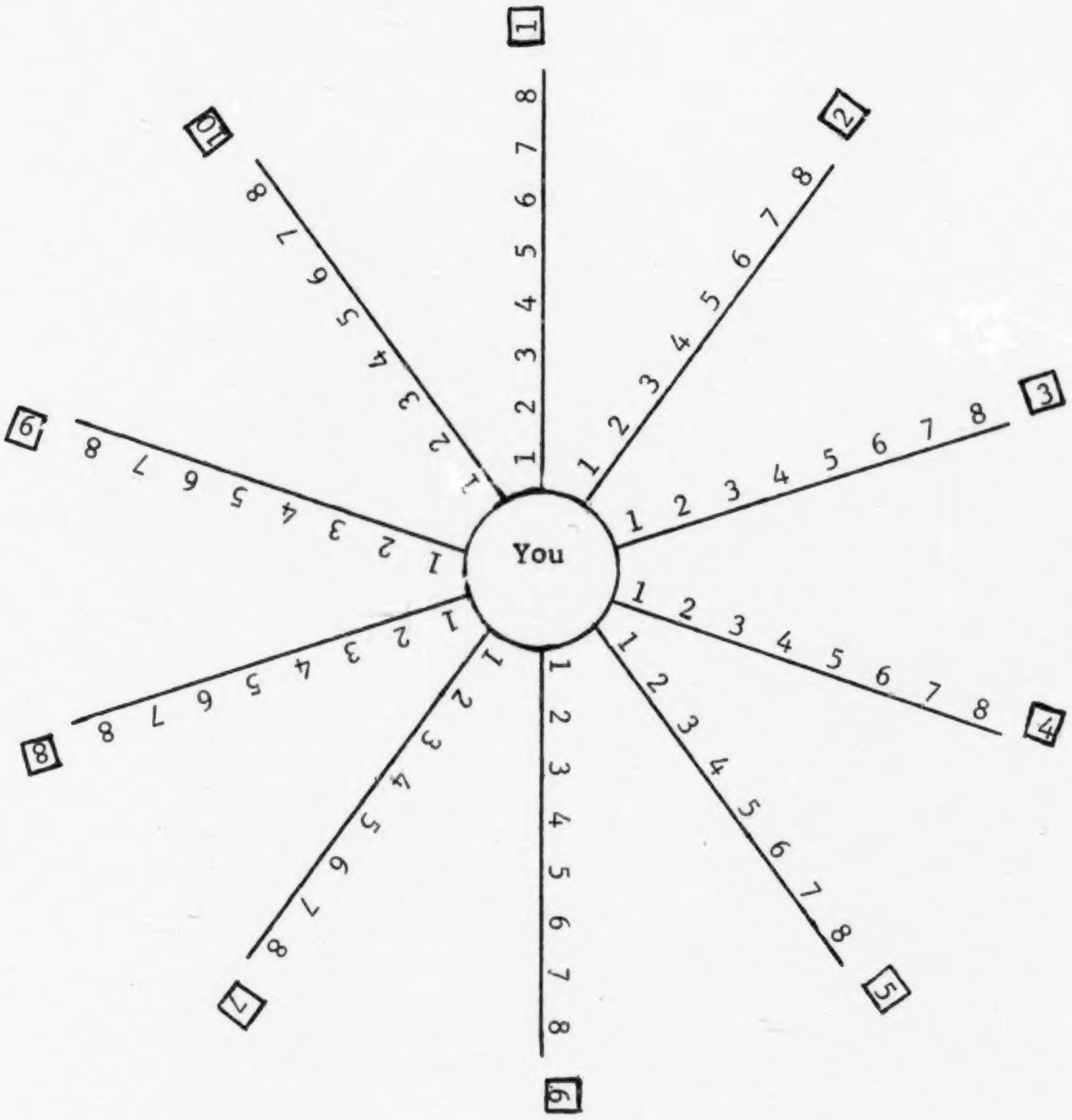
B. How easy it is for you to accept feedback from this person.

C. How free you feel to share with this person something you feel you should say in the group but haven't.

D. How comfortable you feel it would be to work with this person.

E. The extent to which you feel you will be able to work with this person to build a more effective relationship.

F. The extent to which this person has been helpful and supportive with you in the group.


You
1
2
3
4
5
6
7
8
9
10
1 2 3 4 5 6 7 8

Using the scale on the preceding page and the role model above, indicate your relationship with each person on each item (A through F) by putting the appropriate number in each square below:

	1	2	3	4	5	6	7	8	9	10
A										
B										
C										
D										
E										
F										

Comments:

RESPONSIBLE FEEDBACK HANDOUT AND EXERCISE

Instructions to Staff

When the trainees have had the experience of several group experiences and have processed and discussed the feedback from two or more group process questionnaires, they should be given the handout on "Responsible Feedback" and should be told that their group will be asked to prepare brief role playing skits to demonstrate the right way and wrong way to give feedback, based on the examples given in the handout.

The following day, the Discussion Groups should be allowed some time to prepare their skits. Then, if the community is not too large, each group should present its skits to the total community. If too large, the community should be separated, with two or three groups presenting their skits to each other. Staff should be present, and the skits should be followed by a general discussion relating the Responsible Feedback handout and skits to the evaluation and assessment, responsive environment, etc., exercises and discussions.

The staff, particularly the FAO should reinforce positive attitudes toward feedback and work with those trainees who are having difficulty accepting and understanding the concept. The FAO should work with the other staff to help them learn to provide timely, meaningful, and honest feedback to the trainees.

Purpose

The feedback exercises help trainees realize the importance of feedback and also how to give and receive responsible feedback. The Field Assessment Officer is responsible for much of the feedback relating to assessment and selection and his feedback should follow the outline utilized in the exercise. An understanding of feedback, gained from this exercise, will help the trainees understand and accept the contributions of the FAO. If he follows the feedback guidelines developed, the trainees will be more apt to use them. The exercise will also provide the opportunity for him and other staff to become involved in group discussions relating to feedback and to help clarify the issues involved, as a general policy and objective of the learning community. Hopefully they will be able to understand the primary role feedback plays in facilitating individual learning during the training program, and the preparation this experience can provide for sensitive awareness of much more subtle feedback cues in the host country.

Another important aspect of the exercise is the FAO's opportunity to see the role of individual trainees in both giving and receiving feedback. This is an aspect of his behavior and personality to which the trainee has probably given little attention and about which he very probably knows very little, and which the FAO and other staff can help him recognize and understand. If the trainee is to gain maximum benefit from the experiential learning laboratory, he must learn how to accept and make effective use of feedback. If he is to learn how to learn for continued learning beyond the laboratory, he must become sensitive to feedback that is not given in the direct manner it will be in training. If he is to be an effective resource to and truly help the other trainees during training, he must learn how to give feedback in a way that it can be accepted and used.

An alternative to this way of conducting the exercise is to have the group role play effective and ineffective ways of providing feedback for each of the ten suggestions, without preparing skits. If they are not required to make a presentation, however, there is a tendency to reject the assignment, for various stated reasons (but primarily because it requires trust and honesty to which participants are not accustomed). The staff might rotate through the groups to see how they are doing, to provide encouragement and support, and to answer questions about the exercise.

It helps the trainees understand the assignment if two staff members first role play effective and ineffective feedback when the concept is being introduced. Two staff members who know each other well should sit in the center with the trainees grouped around and go through a series of feedback interactions, stopping to explain what they are doing and how the feedback makes them feel. This provides a model which the trainees can follow, and makes it easier for the trainees to participate in the exercise.

(Handout to Trainees)

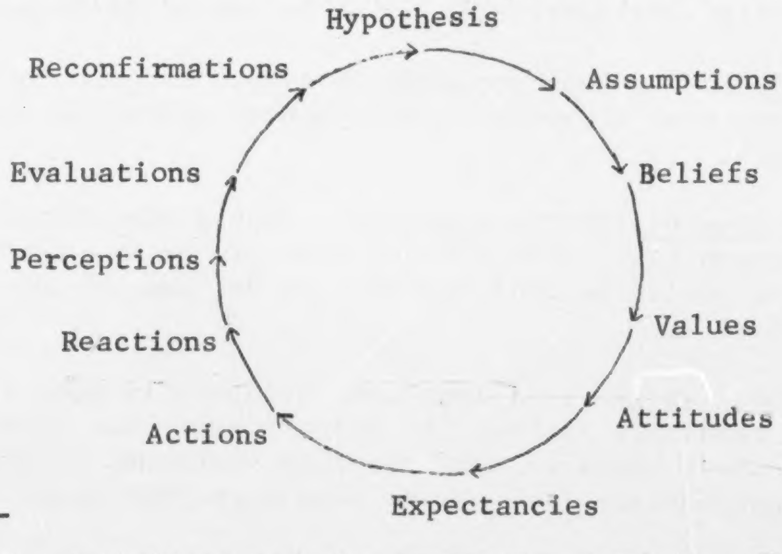
RESPONSIBLE FEEDBACK

Most of us believe that we see the world quite clearly, probably a little more clearly than most other people. We are amused or indignant when someone suggests that our perceptions may be distorted, that there may be something we cannot see, that our beliefs or assumptions may be invalid, or that there may be no basis for our expectancies. We are quite convinced that our experience has proven that we were right most of the time, particularly about people. And we sincerely believe that we are open to experience and ready to change our beliefs, attitudes, or opinions or to modify our behavior as we learn more about the world.

Contrary to popular opinion, however, experience is not a very good teacher, unless we have learned how to learn from experience. Too often, experience serves only to reinforce existing biases, beliefs, attitudes, and expectations. It is selected, interpreted, and distorted by each of us to maintain and be consistent with our individual and very personal world view. Two people with different world views may, therefore, have quite different experiences in the same situation. Yet we refuse to listen to the other person or to try to view the world through his eyes, and we ridicule, denounce, or reject him for having a view different from our own.

Our experience is perhaps determined as much by personal characteristics, what we bring to a situation, as it is by characteristics of the situation itself, and is, therefore, never completely consistent with reality. But the experience is real to us and thus constitutes reality for us, and it is difficult for us to understand or accept the reality of another person. This is perhaps our greatest source of interpersonal misunderstanding, disagreement, and conflict.

If we wish to reduce misunderstanding and conflict, it is important that one perception of reality be tested against another. We have learned to behave the way we do largely by trial and error, by the rewards and punishments we have received, by our perceptions of the reactions of others, and by modeling after others. As we experience life, we develop a system of theories or hypotheses regarding human nature, we develop beliefs, values, attitudes, expectations, and behavioral patterns, all of which are interrelated, interdependent, and more or less valid, appropriate, effective, or functional. But these become relatively fixed at an early age and subsequent experience serves more to support and reinforce than to expand, change, or modify. We develop a "style of life," as Alfred Adler called it. And as John W. Gardner said, "Each acquired attitude or habit, useful though it may be, makes him [us] a little less receptive to alternative ways of thinking and acting."*



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*Self-renewal: The Individual and the Innovative Society. New York: Harper & Row, 1964, p. 4

As we experience life, we form hypotheses, make assumptions based on these hypotheses, adopt beliefs and values, develop attitudes and expectancies, learn to act and react and to except certain actions and reactions from others. We usually see what we expect to see and form our evaluations on the basis of our perceptions, all of which reconfirms our original hypotheses. The more we traverse this circle, the more fixed and rigid it becomes; the more we resist or deny contradictory data, the less open we become to experience; the less adaptable we are to new, different, or changing condisions and situations, the more difficult it becomes to learn to grow and to develop.

The question is, how can we break out of this vicious circle--how can we begin to test the validity of our assumptions, beliefs, values, perceptions, and evaluations; how can we determine the appropriateness or effectiveness of our attitudes and behaviors; how can we develop "awareness" and "openness to experience"?

One way is through the effective use of feedback, something that is seldom accomplished except through a particular kind of experience with other people achieved in a training situation. Feedback is communication to a person (or group) regarding the effect that person's behavior has on another person--perceptions, feelings, reactions, etc. It is not criticism; criticism is evaluative, feedback is descriptive. Evaluation is difficult to accept, and more difficult to work with constructively. Feedback provides the individual with information, data he can use in performing his own evaluation. If he is not being evaluated, he is not as likely to react so defensively.

Characteristics of effective feedback:*

1. It is specific rather than general. To be told that one is "dominating" will probably not be as useful as to be told that "Just now you were not listening to what the others said, but I felt I had to agree with your arguments or face attack from you."

2. It is focused on behavior rather than on the person. It is important that we refer to what a person does rather than to what we think or imagine he is. Thus we might say that a person "talked more than anyone else in this meeting" rather than that he is "a loudmouth." The former allows for the possibility of change; the latter implies a fixed personality trait.

3. It takes into account the needs of the receiver of the feedback. Feedback can be destructive when it serves only our own needs and fails to consider the needs of the person on the receiving end. It should be given to help, not to hurt. We too often give feedback because it makes us feel better or gives us a psychological advantage.

4. It is directed toward behavior which the receiver can do something about. Frustration is only increased when a person is reminded of some shortcomings over which he has no control or a physical characteristic which he can do nothing about.

5. It is solicited, rather than imposed. Feedback is most useful when the receiver himself has formulated the kind of question which those observing him can answer or when he actively seeks feedback.

6. It involves sharing of information rather than giving advice. By sharing information, we leave a person free to decide for himself, in accordance with his own goals, needs, etc. When we give advice we tell him what to do, and to some degree take away his freedom to decide for himself.

7. It is well-timed. In general, immediate feedback is most useful (depending, of course, on the person's readiness to hear it, support available from others, etc.). The reception and use of feedback involves many possible emotional reactions. Excellent feedback presented at an inappropriate time may do more harm than good.

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*Original list brainstormed by George Lehner and Al Wight in 1963.

8. It involves the amount of information the receiver can use rather than the amount we would like to give. To overload a person with feedback is to reduce the possibility that he may be able to use what he received effectively. When we give more than can be used, we are more often than not satisfying some need of our own rather than helping the other person.

9. It concerns what is said or done, or how, not why. The "why" takes us from the observable to the inferred and involves assumptions regarding motive or intent. Telling a person what his motivations or intentions are more often than not tends to alienate the person, and contributes to a climate of resentment, suspicion, and distrust; it does not contribute to learning or development. It is dangerous to assume that we know why a person says or does something, or what he "really" means, or what he is "really" trying to accomplish. If we are uncertain of his motives or intent, this uncertainty itself is feedback, however, and should be revealed.

10. It is checked to insure clear communication. One way of doing this is to have the receiver try to rephrase the feedback he has received to see if it corresponds to what the sender had in mind. No matter what the intent, feedback is often threatening and thus subject to considerable distortion or misinterpretation.

Giving and Receiving Feedback

It is difficult for us to give and to receive feedback because of the inexperience, reluctance, discomfort, and fears associated with both receiving the data and giving the data. There are certain things that most of us really do not want to hear about ourselves, and we punish people for telling us these things. If we want to increase our effectiveness in our relations with others, however, these are the very things we should hear. But some of us would rather get no data about ourselves than data we don't want to hear, and we insulate ourselves against feedback. Whether disclosed and recognized or not, however, our relations with others are constantly being affected by their reactions to us. These might as well be brought out into the open. Some of the things we say and do we are aware of, some we are not. But we are seldom aware of the real feelings and reactions of others, unless they are willing to tell us and we are willing to listen.

We fail to give feedback because we do not wish to deal with the unpleasant situation it might create. But we make decisions based on our reactions that might be unfair to the other person. We develop impressions that may not be valid or that may give us an incomplete or distorted picture of the individual. If we can cope with the often difficult and unpleasant task of giving feedback and working through the reactions and interactions that result, misunderstandings can be cleared up. The other person may become aware of behavior or attitudes that he can change, and we too may find that our behavior or attitudes have contributed to the problem.

Getting feedback from others gives us the opportunity to increase our awareness of ourselves, to determine the consequences of our behavior, and to change or modify our behavior if we wish to do so. When we meet another person, we have no choice but to make some impact, to stimulate some impressions or observations, to trigger some feelings and reactions. But we do have some choice as to whether we wish to attempt to obtain some of this data and to use it to examine and perhaps to modify our behavior.

If we decide we want feedback, we have to support and encourage those who try to provide it. Feedback requires "leveling," which is something most of us avoid because it is often difficult, unpleasant, and usually not appreciated. If we want others to level with us, we have to make it safe and comfortable for them to do so. We have to accept the data gracefully, not become defensive or hostile; we have to show our acceptance and appreciation; and we have to at least attempt to make use of the data. In this way, we can build a climate of trust and confidence, of mutual acceptance and support, and leveling can become accepted and valued behavior. We can then begin to see the world as others see it and to compare our perceptions of the world with others' perceptions, all of which provides the means by which we can test the validity of our present beliefs and assumptions and the effectiveness of our behavior, which in turn provides the basis for change and modification of behavior.

Unfortunately, most feedback, or leveling, is not responsible. Most feedback is more destructive than constructive, given to hurt rather than to help, given to put the other person down. Responsible feedback, however, is given out of genuine concern for the other person, to help rather than to hurt. It is the kind of feedback you would normally expect only from a very close and trusted friend, one who knew he would not be rejected as a friend or who was willing to risk your anger to tell you something he felt you should know.

Very often we do not give feedback until we have become angry. And the feedback we then give is not meant to be constructive. We explode, and say things we didn't mean to say. But we all know that even this kind of feedback can be helpful, once we get over the initial shock or anger and reflect on the information we have received. Even this kind of interchange can clear the air between two people and create a more open, honest, and trusting relationship. A blistering attack may even mean that the recipient is important and significant to the person delivering the attack.

Another way to look at feedback is that it can be either positive, negative, or perhaps even neutral. Most feedback is negative, a report of something we dislike, something we object to, a negative reaction to something the other person does or says. Positive feedback, a positive reaction to something, is given much less frequently. It appears to be much more difficult, in this culture at least, and particularly for some of us, to tell a person we like something about him than it is to tell him we dislike something. Positive feedback often embarrasses both the giver and the receiver. It can be difficult to learn to give and to receive.

Both kinds of feedback are useful and can be constructive. It is as important to know the things we do that affect others positively as it is to know those things that affect them negatively. It is as important to know which behaviors to strengthen as it is to know which to abandon. It is important to know that we are accepted, and that we are valued, that we are persons of worth. When we know this, when we feel safe and secure, we can let down our defenses, remove the facade, and relate to others in a more authentic fashion--we can relax and be ourselves.

It is extremely difficult to learn to relate to another person in this way, even someone very close. As Jung pointed out many years ago, and William James before him, we all wear a mask that we show to other people, and sometimes different masks for different people. But if we can drop the mask, if we can develop an authentic relationship with another person, a relationship built on trust, honesty, and genuine concern, we will have achieved one of the most rewarding experiences that man can achieve, and will have opened a very important door to personal learning and growth.

VIGNETTES

Instructions for the Staff

Following the Responsible Feedback exercise and before Roles in the Group is a good time to hold the first vignette. Two or three Discussion Groups work together in this exercise, which is very similar to the fishbowl. One group sits in the center with the other group or groups sitting around the outside. The group in the center holds a regular Discussion Group meeting, preferably with no assigned task or topic, while the other group observes from outside the circle. If a task is assigned, it is easier for the group to become very task oriented, to avoid interacting on any other level. If there is no task, the ambiguity of the situation results in more natural interaction (more similar to a regular group session).

After about twenty minutes, the staff member conducting the exercise stops the meeting and asks the outside group to report their observations, talking only about process, not the content of the discussions. The inner group is not allowed to ask questions or respond until the other group has finished reporting its observations. Then the inner group is allowed to ask questions of the outer group, respond to criticisms, etc., or generally engage the outer group in a discussion of the total process.

The outer Discussion Group, or one of the outer groups, then moves to the center. The inner group moves outside the circle, and the entire procedure is repeated. If there are three groups, the third group then goes to the center.

It is best if the groups are allowed some time alone first to discuss group process and group effectiveness and to decide what they would look for if they were observing another group to determine how effectively it was operating as a Discussion Group. It is best, also, if some time is allowed in the Discussion Groups following the vignettes to discuss what had happened, what had been learned, and its implications.

Objectives

Trainees become more aware of group process in this exercise and develop their skills for assessing what is happening in the group and evaluating the group's effectiveness. It provides a better basis for evaluation and constant improvement of the Discussion Group's meetings.

The Assessment Officer should help conduct the vignettes as a graphic demonstration of group process. He and the other staff should be particularly attentive to nonverbal behavior in the group as an indication of reactions to the situation, to what was happening in the group, or to other persons in the group, and should bring this to the group's attention. They should point out and reinforce efforts on the part of the group to focus on group process or to provide feedback to one another. This will help the groups sharpen their skills in these areas.

FORCE FIELD ANALYSIS

Instructions for the Staff

The objectives of the Force Field Analysis exercise are explained in the following handout. It is best to introduce the lecture and exercise early in training, preferably when silence or lack of participation in the groups on the part of some members is obvious or has become an issue. A good time is after the feedback and discussion of the Evaluation Exercise, which focused on talkativeness or participation in the group, or after the Vignettes.

The procedure should be explained and demonstrated in general assembly. Any issue in training can be selected to illustrate the technique, preferably something simple, such as being to class on time. After the technique is described briefly, the staff member conducting the exercise should ask the trainees and staff present to brainstorm "Forces For" being to class on time. Someone should write these on the blackboard as they are called out. The staff member should then ask the group to brainstorm "Forces Against" being to class on time. It can then be pointed out how such an analysis can help us understand any behavior, and that if we want to change behavior we can then determine how we can increase or strengthen forces for and decrease or weaken forces against.

The trainees are then given the handout on "Force Field Analysis" and instructed to spend the first few minutes of their Discussion Groups brainstorming Forces For and Against Talking in the Groups. The results of the brainstorming session are to be turned in for consolidation and reproduction. For the remainder of the Discussion Group time, they should discuss the implications of what they might have learned from their analysis of talking in the group, or perhaps they could explore other behavior that might be worthwhile to study with this technique.

An alternative to the total community brainstorming of Forces For and Against some behavior is to break the total community down into small groups (six or eight persons) and have each group brainstorm for about five minutes. Each group is then asked to read its list, which can be turned in or not, at the discretion of the staff member.

Force Field Analysis causes a group to begin the sometimes painful task of focusing on the forces operating in the group. The Field Assessment Officer can use this technique to pinpoint areas of difficulty in collecting information for assessment if he chooses. Groups may analyze some aspects of the decision making process involved in selection decisions. Another very useful exercise is to have the trainees conduct a force field analysis of forces for and forces against spending two years in the Peace Corps. This may force the individual to think more seriously about his future than he has before, lends credence and substance to the concept of self-selection, involves the groups in meaningful discussions about their responsibilities in assessment and selection, and serves as the basis for discussions between the trainees and staff, particularly the F.A.O.

(Example of Handout to Trainees)

FORCE FIELD ANALYSIS

Force Field Analysis is a method of analyzing human behavior in decision making situations.* It provides a means of organizing, classifying, and understanding human behavior, while demonstrating its complexity.

As the name implies, the method involves the analysis of the forces on the individual or individuals in any given decision making situation--forces for or against any particular decision that might be made. The focus here is not on objective criteria that might be applied to the decision to determine its effectiveness or appropriateness. Instead, the focus is on the individual, what it is that affects him or influences him in making the decision, including both internal forces and external or environmental forces.

Force Field Analysis is introduced in the training for essentially two purposes. One is to demonstrate the complexity of human behavior in decision making situations. The other is to introduce the method and provide an opportunity to practice using it. It could be useful in your analysis of decisions that confront you as well as in your analysis of decisions you might want to influence, whether working with another individual, a group, or a community.

To illustrate the use of this technique, use the form provided to analyze talking behavior in the Discussion Group. What are the possible forces for and against talking? Use a brainstorming technique to list as many forces as possible.

The person who analyzes behavior in this way cannot help but become more aware of the complexity of even such seemingly simple behavior as talking in a group situation. He is forced to consider many more alternative reasons for talking or not talking than he might otherwise and to weigh these carefully before making assumptions or passing judgment. It becomes difficult to think of talkativeness as simply a "personality trait" when we examine the many forces within and without the individual for and against talking and when we recognize that these forces are constantly changing. It helps us avoid simple answers to complex problems, answers which are worse than useless, because they delude us into thinking we understand these problems and stop us from continuing to search for the data we need to understand them.

It is hoped that this technique will become a standard tool of the participant in analyzing behavior and that he will realize that it can be applied to groups, communities, or even nations, as well as to individuals. It could be a valuable tool for the Volunteer, for example, in analyzing the forces for and against change in his community, providing him with a much better understanding of his role and the problems that face him as a change agent. It can be a very useful tool in analyzing the forces present in any decision situation or in attempting to understand reactions or behavior that might appear strange or even irrational. An understanding of forces on an individual from significant persons in his role model or from the conditioning of his cultural background will help in understanding why he feels, reacts, or behaves as he does.

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*Based primarily on the theories and methods of Kurt Lewin.

FORCE FIELD ANALYSIS

Forces For	Forces Against

(Example of Feedback to Trainees)

FORCE FIELD ANALYSIS FEEDBACK

Following is a consolidation of the responses from the exercise conducted to demonstrate the effectiveness of Force Field Analysis as a method of analyzing behavior. We used the relatively simple behavior of "talking in a group" as the example. The responses from the groups have been categorized, very roughly, and are reported here to show what sort of analysis can result from the application of this technique as well as to show how complex such a seemingly simple behavior actually is.

Once the reasons for and reasons against have been listed, as they are here, they should be weighted (which are the strongest reasons and which are the weakest). Then if you want to attempt to change the behavior, you can begin to search for ways of strengthening or adding to forces in the desired direction and weakening or eliminating forces in the other direction, focusing on the strongest forces first.

To further illustrate the use of this technique, select those forces which you feel might be the strongest forces for and against talking in your Discussion Group. Then explore what the group and individuals within the group might do to strengthen forces for and weaken forces against. The group should note, particularly, the climate or atmosphere in the group and its effect on certain members of the group. What can it do to create a climate that will free or allow all members to participate actively?

Sample Force Field Analysis of Talking in the Group

Forces for Talking

1. Atmosphere, environment.

Atmosphere of closeness.
Friendly atmosphere.
Courtesy, manners of other group members.
Participation of others.
Atmosphere of relaxation.
Equal opportunities to speak.
Open discussion.
Willingness of audience to listen.
Small group.
Circular seating arrangement rather than in rows.
Moderator for control, equal opportunity. Also respect for the moderator.
Familiarity with other members.
Good leadership.

Forces Against Talking

1. Atmosphere, environment.

Atmosphere of tension.
Atmosphere of hostility.
Feelings of inferiority caused by group.
Critical authority presiding.
Negatave criticism.
Having views ignored or ridiculed.
Rudeness; interruption.
Petty bickering.
Nervousness caused by another person in the group.
A "ganging up" by others when one tries to express himself.
Past experiences which discouraged talkativeness.
Feelings of uselessness in expressing views because he is outnumbered.
Feeling of defeat.
New situation.
Unfamiliarity with others in group.
Having no concept of other members' background.
Feeling out of place.
Lack of opportunity to speak in group.
Domination of one or a few individuals.
Lack of opportunity to speak because others talk out of turn.
Unable to "get a word in edgewise."
One "overbearing" person in group.
Individual doesn't feel it is safe to talk.
Fear of being laughed at.
Fear of ridicule of expressed opinion.
Fear of disagreement.
Fear of being challenged.
Fear of being "cut down."
Fearing an argument with someone who can debate more effectively.
Fear of disagreeing with the group as a whole.
Fear of opposing the rest of the group.
Does not want someone to say he is wrong and have the group all agree.
Fear of humiliation from having one's ideas refuted.

Forces for Talking	Forces against Talking
2. Need for acceptance, to belong, to be a part of the group. Group acceptance, encouragement. To feel more at ease in a group. To be liked or respected by other members. To become involved in a group; to be a functional part of it. Fear of being looked down upon by others if you don't participate. Doesn't want to appear "dumb." Loss of anxiety with involvement. Desire to feel a part of the group.	2. Need or lack of need for acceptance, to belong, to be a part of the group. Insecure--unsure of acceptability of ideas. Fear that ideas will not be accepted by group. Fear of what others may think. Possibility of saying "the wrong thing." Possible disapproval resulting in loss of esteem and inability to make friends. No desire to be an active member of the group. Negative attitude toward discussion groups. Dislike of dealing with people. Feeling that people may be against you. Inappropriate personalities in group. Dislike for people in the group. Dissatisfaction with the group. Doesn't like to put himself on same level with other people as an equal. Feelings of superiority with unwillingness to "lower oneself" to the group discussion.
3. Pressure or requirement to conform. Group pressure. Pressure from chairman to conform. Because you are called upon. Requirements to talk. Desire for good rating or grade. It is your turn to speak. To answer another's question. To relate incidents others want to hear about.	3. Pressure or requirement to conform. Desire to conform in spite of one's conflicting ideas. Conforming to generalized group unresponsiveness. Preference of going along with majority rather than attempting to convince others of your own opinion.
4. Responsibility, interest, curiosity. Sense of responsibility as part of a group. Wanting to share the satisfaction of conclusion. Discussing thoughts, expressing views, and finding the differences. Desire to participate. Desire to take part in a group decision. Realizing duty to express oneself. Willingness to participate. To contribute something to the discussion. Knowing that others want to hear what you have to say and will respect your judgment.	4. Lack of responsibility, interest, curiosity. Lack of motivation. Boredom. Boredom with trivialities. Lack of concern, indifference. Indifference to group action or decision. Lack of interest in discussion. Does not feel group or problem is important. Lack of enthusiasm for subject. Unawareness due to lack of attention. Thinking of more important things. A desire to get on to something else. Sleepy.

Forces for Talking

Fulfilling the purpose of the discussion group.
Significance or effect of idea upon the person discussing it.
Strength of feelings concerning discussion.
Strong feeling for subject.
Interest.
Feelings concerning a particular situation.
Degree to which the group decision affects the individual.
Concern
Ambiguity of discussion material.
Need to solve problems.
Seriousness in helping to solve problems.
Desire for action, accomplishment.
Need of a project.
Goals--as motivation.
Desire to reach a solution.
Desire to know the real facts of a problem.
Attempting to compromise two opposing views so that discussion can be ended.
Exploring possibilities.
To present a solution to a problem.
To expand information.
Desire to find out what others are thinking.
Desire for ideas.
To learn another point of view.
Desire to understand another's attitude.
Questioning.

5. Agreement or disagreement with expressed ideas and opinions.

Feelings of rightness or wrongness about an idea.
Agreement.
To affirm another's statement.
Disagreement.
Difference of opinion.
Need to speak out against an idea that you consider to be wrong, unsound, etc.
To show flaws in others' ideas.
To discredit someone else's ideas.

Forces Against Talking

5. Agreement or disagreement with expressed ideas and opinions.

Feeling that one cannot make a contribution to the discussion because his ideas are so different from those of the others in the group.
Feeling that idea is really foreign or completely opposite of the group.
Disbelief in idea of being discussed.
Agreement.
Opinions adequately expressed by others.
One's ideas are stated by someone else first.
Sameness of opinion--no differences.

Forces for Talking	Forces Against Talking
6. Having an idea, opinion, feeling, etc. To express opinion. Urge to express own idea. Expression of one's own views. To make your feelings on a subject known. To state position and feelings. Strong beliefs which compel one to speak.	6. Lack of an idea, opinion, feeling, etc. Lack of strong beliefs or opinions. No opinion. Lack of ideas on the subject.
7. Confidence. Self confidence. Reasonable self confidence in one's ability to express himself. Feeling of greater knowledge or understanding than others. Feeling that ideas are good. Knowing what you say is right. Reasonable confidence in correctness of one's opinion. Feel forced to defend a previously stated position. To defend one's ideas, opinions. To state reasons why you believe your ideas are better. To convince others you are right.	7. Lack of confidence. Lack of self confidence. Feelings of inferiority. Shyness, lack of assertion. Embarrassment before others. Self consciousness. Fear of groups of people. Fear of speaking before a group. Fear of voicing opinions, ideas. Fear that ideas cannot be stated in a convincing manner. Fear of inability to express ideas clearly. Fear of failure. Fear of embarrassment because one becomes excited easily and then cannot communicate clearly. Feeling of having nothing to contribute. Lack of conviction, confidence. Lack of conviction; easily influenced by others. Lack of convictions on certain issues. Thinking your own ideas are not good. Reluctance to relate a potentially poor idea. Insecurity in one's own reasoning ability. Fear that what you say would be meaningless. Thinking that others are more intelligent and can make better decisions.
8. Background, knowledge, understanding. Knowledge of subject matter. Understanding of the subject matter. Previous experience. Background. Home background. Valuable ideas, material. Education. Well educated and good understanding of most effective words to use.	8. Lack of background, knowledge, understanding. Lack of knowledge of subject matter. Lack of information on subject. Feeling of lack of preparation. Inadequate knowledge to form an opinion. Relative (to others in group) lack of formal speech training. Lack of public speaking experience. Inadequate vocabulary.

Forces for Talking	Forces against Talking
Formal training in speech. Past speaking experience.	Relative (to others in group) lack of maturity and education. Lack of background experience in discussion. Lack of serious consideration of the problem. Mental frustration. Indecision. Confusion Uncertainty about what is going on.
9. Ability.	9. Lack of Ability.
Ability to speak intelligently, clearly. Ability to communicate. Easily understood by others. Gets the point across easily. Ability to arrange discussions. Leadership ability.	Lack of ability to express oneself. Lack of ability to express feeling. Inability to express ideas. Lack of leadership ability.
10. Characteristic behavior.	10. Characteristic behavior.
Enjoyment of talking or conversing with other people. Liking for debate. Liking to talk; to hear oneself. Compulsion. Habit. Willingness to talk about anything, anytime--having an opinion on any subject which one is willing to tell anyone about. Desire to argue for arguments sake. Tendency to disagree with others. Attitude of aggressiveness. Stubbornness; unwillingness to compromise.	Laziness. Habit. Stubbornness, resistance. Unwillingness to cooperate. Absolute refusal to consider another view even after much argument. Feeling it is useless to bicker after one has made his point.
11. Personality characteristic or inherited ability.	11. Personality characteristic or inherited ability.
Personality. Genetic inheritance favoring talkativeness. Maturity. Intelligence. Open-mindedness. Concentration. Objective thinking.	Lack of genetic inheritance favoring talkativeness (?). Lack of understanding. Lack of insight. Lack of original ideas. Inability to think out own ideas. Limited concentration. Inhibition.
12. Recognition or attention seeking.	12. Recognition or attention avoidance.
Desire to be center of attention. To show off. To impress the group. Prestige or attention seeking. To achieve recognition.	Timidity, shyness. Stage fright. Large audience. Embarrassment. Nervousness.

Forces for Talking	Forces against Talking
Feeling of importance. Desire to be heard. To make oneself known.	
13. Desire or need to control, direct, or influence. Need for power. Dictator type. Strong desire to lead. Desire to stimulate others. To influence others. To influence others to one's way of thinking. To convert people to your ideas. Desire to have ideas heard and adopted. Desire to influence group decision. To guide or direct the conversation.	13. Lack of desire or need to control, direct or influence. Does not value strong leadership ability.
14. Concern for or interest in others. To induce another member to speak. To stimulate others to talk by asking questions. To activate interest within the group. Desire to create interest. Desire to help each other. To support someone you like. To oppose someone you "dislike." To interrupt, silence someone else. Analyzing another's motives in spite of what they say ("reading between the lines").	14. Concern for or interest in others. Fear of insulting or hurting another person.
15. For self-knowledge, understanding, or advancement. To know what one's feelings are concerning a subject. Attempt to justify previous beliefs to oneself. Desire to discover more of one's own opinions and understanding. Self advancement in terms of perhaps benefiting oneself or others.	15. Lack of interest in self-knowledge, understanding, or advancement.
16. Miscellaneous. Feeling that you have given in too many times and now must continue discussion to save face. A means to succeed in some desired field which requires talking in groups. Just so you can say you said something. Desire for self-expression. How one feels at the time.	16. Miscellaneous. Desire to be inconspicuous because of dress. Wishing not to attract attention because of physical defect. Speech impediment. Speech problem. Physical discomfort such as illness, headache, etc. Unhappiness. Time limitation; feels he wouldn't have time to express his views adequately. Disgust.

ROLES IN THE GROUP

Instructions for the Staff

Objectives

The Personal Data Feedback exercise is designed to (1) increase the individual's understanding of different roles that are or can be played by members of groups and the effect these roles have on group cohesiveness, productivity, and creativity; (2) to increase his awareness of the roles played at different times by different persons (including himself) within the group; (3) to give him an opportunity to see how he is perceived by others in respect to his behavior in the group and to compare these perceptions with his own; (4) to facilitate the giving and receiving of feedback of perceptions of and reactions to attitudes and behavior; and (5) to help the individual increase his repertory of appropriate and responsive role behavior.

Procedure

The roles and the purposes of the exercise are discussed in general assembly, and the participants are given a copy of the handout, "Individual Roles in the Group," to read before completing the Personal Data forms. Each role, or behavior, is described in the handout so that each person will understand just what is being rated on the forms. Each person is given a form for his Discussion Group on which he rates each member of the group (including himself) on twenty-one different role behaviors.

The information from the rating forms is consolidated for each individual, showing how he was rated on each behavior by every member of his group. This information is then transferred to another form which is given to the individual so that he can see how he was rated by the others and how their ratings compare with his self rating. The information is scrambled on his form, however, so that he can not see how he was rated by any particular individual (unless the staff and trainees feel the group is ready to deal with direct feedback).

After the participants are given this information, they are sent back into their Discussion Groups or broken into sub-groups of three or four participants to discuss the data. Here an individual is able to seek clarification of any rating he does not understand, and the others are able to relate the particular behavior or behaviors that might create the impression indicated in the ratings. The individual becomes more aware of the impression he is making on others and often sees that he is perceived quite differently by different persons in the group and that he might in fact relate quite differently to different people. The implications of all this are discussed in terms of effective interpersonal relations and group behavior.

The forms may be administered a second time, later in the training, to see what changes have occurred in the individual's perception of others and himself and in others' perceptions of him. This provides not only useful information to the individual in terms of knowledge of himself and his effect on others but perhaps valuable data for evaluation of individual effectiveness, awareness, and change.

This is a developmental exercise which the Assessment Officer can use to great advantage. When given early in the program it demonstrates some of the naive role perceptions held by various group members, as well as stereotyped role behaviors. It also provides additional sources of feedback to group members with whom the Assessment Officer has been in communication regarding certain aspects of their behavior. In addition, the exercise helps focus on feedback and increases trainee understanding in this area. The Assessment Officer should be available to discuss any aspects of the feedback consolidation sheets with any trainee who so desires.

The exercise can be introduced in any number of ways. Presenting the three general categories and defining the sub-categories under each, while the trainees are going over the handout, has proven effective. Perhaps a more effective approach, however, if time is available, is to draw much of the information from the group. The three general categories can be presented and defined. Then the community can be broken down into small groups (according to Discussion Groups or at random) to define sub-categories. After five or ten minutes, the groups report back to the total assembly and sub-categories are listed. At this time, a comparison can be made with the sub-categories in the handout, or this can wait until later.

This can be followed with another very short exercise that provides still better understanding of the concept. The small groups should be broken into still smaller groups (4 or 5 persons). Each group should then select two or three sub-categories it would like to analyze further, then should meet for no more than ten minutes to develop as many statements or phrases as possible that would identify each sub-category of role behavior. These are then reported back to general assembly, and should be reproduced for the trainees. Each trainee then rates all trainees in his Discussion Group and the exercise proceeds as described.

The Rating Form

The Roles in the Group Rating Form presented is only one of many possible types that might be used. This particular form allows the rater to rate all persons in his group (including himself) on one form. It requires, however, that the information be transferred to another form, the Personal Data Feedback form, as described. This requires some time, and delays feedback.

If the staff do not need a copy of the ratings, each rater can be given a single form for each person in his group. This requires considerably more paper, but the forms can be exchanged immediately after they are filled out. Each person can be given a form on which he can consolidate the data from the different forms.

INDIVIDUAL ROLES IN THE GROUP

Most of us think we know something about leadership, but when we try to define the term, we end up speaking in vague generalities. We speak of born leaders or natural leaders, but we find considerable disagreement regarding the characteristics or qualities of the leaders. Inherent in this kind of thinking is the implication, also, that there are few leaders and many followers.

Many studies have been conducted trying to identify the characteristics of leaders or of leadership behavior, but these have failed to lend substance to a natural leader theory. What has more generally been found is that leaders emerge in groups as a function of the ability of an individual to contribute to the needs of the group. Thus it would appear to be more valid or appropriate to speak of leadership rather than of leaders. When the needs of the group change, leadership changes, unless the social structure is so rigid that change cannot occur. Under these latter conditions, the system of formal leadership and an independent, informal leadership usually develops. In a community, for instance, you have the elected or appointed leaders, but you might find, in addition, a system of informal leadership among the non-official members of the community.

It might be more fruitful, however, instead of thinking in terms of leadership, to focus on the various behaviors that occur in a group and to examine these in terms of their contribution to the achievement of the group's goals. For a group to function effectively, certain kinds of functions must be performed by the members of the group. These functions can be classified in two categories: (1) Task Functions and (2) Maintenance Functions. A third set, which decreases the effectiveness of, and if persisted in may destroy the group, are the (3) Self-Oriented Functions. Here, the goal of the individual is not in harmony with that of the group, and the group provides a setting for the exercising of the self-oriented functions.

Task Functions are those functions that relate directly to the task, the project or problem the group is working on, the content of the discussion, the goal the group is working toward. Maintenance Functions relate more directly to the process, keeping the group together as an effective problem solving unit and working toward the achievement of the goal. Studies would indicate that groups that successfully achieve goals over an extended period of time are those that have members performing both task and maintenance functions. The group is not only meeting its immediate work objectives, but is also building its own resources and stability for working effectively as a group. Such a group is able to observe its own process and take immediate action as maintenance functions are needed.

Groups that limit themselves only to Task Functions, however, have been found to be high producing for short periods of time, but eventually such groups fall into a series of dilemmas, internal conflicts, which tend to reduce their effectiveness and often disintegrate the group. Groups that exercise only maintenance roles might develop a country-clubbish, happy operation initially, but certainly low-producing. They quite probably would not last long in a competitive society or with no real goals to hold them together. If a number of people were brought together for some purpose or project who exercised only self-oriented functions, either chaos or arbitrary action would result.

A breakdown of the three categories, showing some of the functions that are performed in groups, and a description of the behavior associated with each function are given in the following:*

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*Originally listed by E. D. Benne and P. Sheets in Function roles of group members, Journal of Social Issues, 1948, 4(2), 41-49.

Task Functions

1. Initiating, Contributing: Suggests or proposes new ideas or an alternative way of regarding the group problem or goal. Tries to get movement started toward the goal.

2. Information or Opinion Seeking: Asks for clarification or suggestions or for information or facts pertinent to the problem being discussed. Seeks clarification of values, opinions, feelings, and attitudes pertinent to the problem or task.

3. Information or Opinion Giving: Offers information, facts, or generalizations which are the authoritative views or relates his own experiences in relation to the group problem. States his beliefs, feelings, or attitudes relative to the group task.

4. Elaborating, Clarifying: Elaborates suggestions through examples or developed meanings, tries to anticipate and examine effectiveness or consequences. Illustrates or clarifies the relations among various ideas and suggestions; tries to integrate ideas into a consistent, unified approach, or to coordinate the positions of various members or sub-groups.

5. Orienting, Summarizing, Evaluating: Defines the position of the group with respect to its goals by summarizing what has occurred. Tries to assess progress toward the goal, raises questions regarding the direction the group is moving, questions the practicability, logic, facts, or procedure of current or suggested approaches to solution of the problem.

6. Standard Setting: Expresses standards the group should attempt to meet or applies standards in evaluating the group's progress.

7. Acting as Procedural Technician: Expedites accomplishment of the group goal by doing things for the group--performing routine tasks, seeing that things are in order, keeping a record of the proceedings, writing down suggestions, ideas, etc.

Maintenance Functions

8. Supporting, Encouraging: Encourages others to participate, offer suggestions, submit ideas. Praises when appropriate, shows appreciation for contribution, even if he disagrees with content. Displays warmth and acceptance toward group members.

9. Gate-keeping, Expediting: Attempts to keep communication channels open by insuring that everyone is heard, is given a chance to participate.

10. Harmonizing, Compromising: Mediates disagreements between or among other members, attempts to reconcile differences and relieve tension in conflicts. When his idea or position is involved, offers to compromise to maintain harmony.

11. Observing and Providing Feedback: Observes group process and feeds this information into the group for evaluation of its effectiveness as a working team. Expresses his perceptions, reactions, and feelings.

12. Tension Reducing: Plays at the appropriate time, jokes, calls for coffee breaks, etc., to reduce tension, or to allow time for tempers to cool.

Self-Oriented Functions

13. Following: Goes along with the movement of the group, more or less passively agreeing and accepting ideas and suggestions of others, but contributing little or nothing. Acts more as a spectator than a participant.

14. Aggressing: Attempts to reduce the status of others, belittles, disapproves, ridicules, attacks ideas and suggestions, jokes aggressively; cynical and sarcastic. Reverts to personal attack in conflict situation rather than objective exploration of issues and differences.

15. Blocking: Tends to be negativistic and stubbornly resistant, disagreeing and opposing beyond reason; attempts to bring back issue after group has rejected it; negative and critical towards goals of group; dichotomizes--everything is right or wrong, black or white, no in between, no alternatives, etc.

16. Nitpicking: Tends to magnify and dwell on insignificant details, at the expense of significant aspects of the problem.

17. Dominating: Tries to dominate the group or certain members, by manipulation, coercion, flattery, asserting authority, taking leadership, etc.

18. Recognition Seeking: Works in various ways to call attention to himself--by boasting, relating personal exploits and achievements, etc. Struggles to avoid being placed in an inferior position. Makes certain he is given the credit, recognition, or reward for his contributions or suggestions.

19. Monopolizing: Uses the audience opportunity provided by the group setting to express his feelings, hostilities, complaints, resentment, bitterness, suspicions, observations, evaluations, insights, and solutions regarding personal, non-group oriented, staff, program, establishment, or other outside issues and problems.

20. Sympathy Seeking: Seeks sympathy of the group or certain members by expressing insecurity or personal confusion, by relating hardships, personal sacrifices, problems, persecution, or prejudicial treatment.

21. Withdrawing, Avoiding Involvement: Makes a display of his lack of ability or interest and involvement in the group. This may take the form of cynicism, nonchalance, horseplay, and other inappropriate behavior.

Human Development Functions

A fourth leadership function that is very important for the PCV but difficult to observe in training is that of Human Development--developing and supporting responsibility on the part of other persons. This might involve avoiding assuming or accepting a leadership role, making decisions for the group, or giving advice--not to shirk responsibility but to allow other members of the group to assume more responsible roles, exercise their problem solving and decision making faculties, and to learn to be independent. More actively, it might involve asking questions to force others to seek solutions to their own problems, to explore alternatives, to anticipate consequences, etc. Or it might involve confronting and challenging an individual or group to force them to recognize and assume their responsibilities.

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RATER______________________________
DATE_______________________________

ROLES IN THE GROUP
RATING FORM

	Never		Seldom		Often		Usually		Always	Don't Remember	Name								
Task Functions																			
1. Initiating, Contributing	1	2	3	4	5	6	7	8	9	0									
2. Information or Opinion Seeking	1	2	3	4	5	6	7	8	9	0									
3. Information or Opinion Giving	1	2	3	4	5	6	7	8	9	0									
4. Elaborating, Clarifying	1	2	3	4	5	6	7	8	9	0									
5. Orienting, Summarizing, Evaluating	1	2	3	4	5	6	7	8	9	0									
6. Standard Setting	1	2	3	4	5	6	7	8	9	0									
7. Procedural Technician	1	2	3	4	5	6	7	8	9	0									
Maintenance Functions																			
8. Supporting, Encouraging	1	2	3	4	5	6	7	8	9	0									
9. Gate-keeping, Expediting	1	2	3	4	5	6	7	8	9	0									
10. Harmonizing, Compromising	1	2	3	4	5	6	7	8	9	0									
11. Providing Feedback, Observing Process	1	2	3	4	5	6	7	8	9	0									
12. Tension Reducing	1	2	3	4	5	6	7	8	9	0									
Self-Oriented Functions																			
13. Following	1	2	3	4	5	6	7	8	9	0									
14. Aggressing	1	2	3	4	5	6	7	8	9	0									
15. Blocking	1	2	3	4	5	6	7	8	9	0									
16. Nitpicking	1	2	3	4	5	6	7	8	9	0									
17. Dominating	1	2	3	4	5	6	7	8	9	0									
18. Recognition Seeking	1	2	3	4	5	6	7	8	9	0									
19. Monopolizing	1	2	3	4	5	6	7	8	9	0									
20. Sympathy Seeking	1	2	3	4	5	6	7	8	9	0									
21. Withdrawing, Avoiding Involvement	1	2	3	4	5	6	7	8	9	0									

Name ______________________________

PERSONAL DATA FEEDBACK FORM

Group # ____________________________

	Task							Maintenance					Self-Oriented								
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Total																					
Av																					

Total Score (Task + Maintenance - Self) ______________

Rank Order in Group ____________

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LEARNING HOW TO LEARN

Instructions to the Staff

"Learning How to Learn" should be handed out whenever the training staff feel it would have the most impact--preferably at a time when many of the trainees are resisting the learning methodology of the training program and not yet grasping its significance or seeing its relationship to their service as Volunteers. Or, if this is not occurring in the program, which is unlikely, it should be given out at a time when the trainees are attempting to understand the methodology and see its relevance.

To ensure that the trainees read the handout and think about it, it would be advisable to have them use it or respond to it in some way. They might be asked, either individually or in their Discussion Groups, to illustrate the handout with examples from their own training program and to discuss its implications for change in the program.

Since the responsibility for learning rests with the trainees, the staff should capitalize on this exercise to see how well individual trainees are assuming the responsibility for their own learning. This can be determined by feedback from the trainees after they have read the hand-out. How well they understand the process and how much responsibility they are able to take are crucial questions which need to be answered.

It might be advisable to administer a questionnaire to rating form along with the handout, focusing on understanding or demonstration of the concepts discussed in the handout. Individuals who are experiencing difficulty understanding or practicing these concepts can be given an opportunity to seek clarification or voice their disagreement or reservations. Feedback of the data from the questionnaire will stimulate discussion of the concepts in the Discussion Groups, and, hopefully, some commitment to them.

(Handout to Trainees)

LEARNING HOW TO LEARN

One of the primary objectives of the experiential laboratory is to help the trainees learn how to learn during training in a way that will be of use to them for continued learning as Volunteers in the host country. What we mean by learning how to learn and the process that will hopefully be learned might be clarified by examining the learning process in the laboratory.

When we talk about learning how to learn in the experiential laboratory, we are not talking about the kind of learning that predominates in school situations (memorizing facts or formulas or the opinions of authorities for regurgitation), nor are we talking about the kind of learning that builds on and reinforces our particular prejudices or views of the world. Instead, we are talking about (1) an experimental approach to learning in which the concepts we learn, or constructs we develop, are treated as hypotheses (not facts), are subjected to constant testing, and are modified as we learn more about their relation to the real world; (2) trainee-centered rather than trainer-centered learning, with the trainee assuming the major responsibility for his own learning, but making maximum use of the resources available; (3) learning from examination and assessment of experience; (4) an "openness to experience," a willingness to enlarge upon one's own experience or to learn from the experiences of others; (5) "resistance to premature closure," the ability to withhold judgment until all data have been carefully analyzed; (6) an attitude of "constructive discontent," the tendency to question but to accept and to use until something better is found (as opposed to the tendency to reject and destroy); and (7) learning through the identification and solution of problems, a creative approach to problem solving with emphasis on the exploration and examination of alternatives.

Learning how to learn is not easy to achieve, however. We expect to encounter considerable resistance to an approach that deviates to such an extent from the traditional approaches. But in keeping with the experiential model, we can learn a great deal about resistance to change and new ideas from our own reactions to something different. The Volunteer who recognizes these tendencies in himself will have much more empathy with and tolerance of his hosts when they are resisting his ideas.

A frustrating aspect of working with people is that most of us to some extent resist anything new--new approaches, methods, techniques; facts that contradict what we already know or want to believe; opinions from persons who are not perceived as experts or authorities; sometimes anything from an authority figure, or member of the establishment, another culture, another race, etc. But it may well be that the more a person resists learning something new, the more it becomes a part of him once he accepts it. Others who are in a position to observe this resistance and the various forms it takes--ridicule, cynicism, sarcasm, hostility, aggression, withdrawal, rejection, etc.--cannot help but learn something about human nature (and something about themselves), about the process of change and resistance to change. You can probably see all of this among the trainees, and most certainly will see it in your work as a Volunteer, on the part of the host national who resists what the Volunteers have to offer, and on the part of the Volunteers who resist what the host culture has to offer.

One of the problems is that we are often unaware of the extent to which we are resistant to something new or different, and we resist and resent the suggestion that we might be. It may well be that the more resistant we are, the more we try to convince others and ourselves that we are not, and the more we try to justify our resistance by showing how obviously stupid, inferior, inadequate, antiquated, unrealistic, naive, etc., whatever we are resisting is (and, of course, the person or persons associated with it).

Too often, what happens is that those who are resisting engage in destructive criticism, and offer nothing to replace what they refuse to accept. Others make suggestions or demands, but often with little attempt to understand what it is they wish to change or replace or the effect this might have on the total program (or the school, the office, community, other persons, etc.). Too often, those who are attempting to introduce something new then lose patience or become angry or resentful.

If one of our objectives is to learn how to learn from our experience in training and beyond training, we must become more aware of and sensitive to our own reactions and the reactions of others. Many of these reactions will not be verbal, which means that we need to learn to read nonverbal cues more accurately. This is difficult enough in our own culture, but becomes particularly important when the cues we must rely on are part of another culture.

Contrary to popular opinion, experience is not a very good teacher, unless we know how to learn from experience. Few of us do. It may help us understand why if we keep in mind some very basic principles of perception, which apply to each of us:

1. We are highly selective in what we attend to from among the multitude of stimuli available. We see what we are looking for or what we expect to see and are oblivious of or ignore those cues or stimuli that do not fit our particular frame of reference. We create a world of concepts and constructs that make sense to us and select cues that will support and reinforce our own particular world view.

2. We distort. If something does not quite fit the world as we know it, we change it so it will (but we do this unconsciously--we are not aware of our distortions, although they might be quite apparent to those around us).

3. We create. If we need something to maintain our particular world of expectation, we may see or hear things that do not actually exist (but they are very real to us); i.e., if we expect someone to be hostile, we pick up hostile cues, whether they exist or not. Our expectations are met and we are able to maintain a consistent, and in a sense secure, world of experience, a world which may have little relation to any reality other than the one we create. The insidious and disturbing fact is that people very often do begin to behave as we expect them to, and the world we expect becomes in fact the real world. Thus, if we expect a person to lie or cheat, to dislike us, to be suspicious of us, to oppose us, etc., we cannot help but communicate this expectation to him, and the chances are our expectations will be met. The reverse is also true. If we expect people to like us, to trust us, etc., these expectations also are quite likely to be met.

Thus two people with different world views will select, distort, and create to maintain these different views and, therefore, may perceive the same situation in entirely different ways, each person totally incapable of comprehending how the other could be so blind or stupid. The stronger our convictions or beliefs, the more emotionally involved, the greater this tendency to select, distort, and create to support these convictions or beliefs. We see these phenomena among people with similar cultural backgrounds and thus it is easy to understand how misunderstandings can develop between people from totally different backgrounds.

To help the participants learn how to learn from their own experience, laboratory training is based in part on the Dilemma-Invention-Feedback-Examination learning model. We try to develop dilemmas or place you in situations where you develop dilemmas yourselves and to structure the training so that you can examine your feelings, reactions, and typical ways of resolving dilemmas or solving problems. We try to help you create a "responsive environment," a climate in which you can experiment with alternatives and in which you can learn to give and receive feedback. And last, we try to help you learn to generalize beyond the laboratory experience so that what you learn here will have application in all aspects of your work and life, with particular emphasis on your Peace Corps service.

Not only should you learn more about yourself, about your beliefs, values, assumptions, attitudes, behaviors, goals, and expectations, but you should learn something about the consequences of all these in terms of your relations with others. You should become aware of and sensitive to sources of feedback that will give you the information you need as a guide for future behavior. You should become more aware of your own reactions to others and consequences in terms of your own attitudes, behavior, and working relations with others. You should develop more understanding and tolerance of views that might be different from your own, and you should have a better understanding of the ways in which those with whom you are working strive to maintain their particular world view or find their way out of the dilemmas they face.

The Dilemma-Invention-Feedback-Examination Learning Model

1. Dilemma. A dilemma is any situation where we are not sure what to do. It is a new situation; thus, old solutions and previous ways of behaving may not be appropriate. When our perceptions, attitudes, values, beliefs, expectations, and actions do not achieve the desired result or are in any way questioned or challenged, we face a dilemma. We try to find our way out of dilemmas in many ways:

a. We may behave as though the new situation were like the old one and use an old solution that really is not appropriate.

b. We may seek advice, look for an "expert" to tell us what to do.

c. We may do nothing, hoping the problem will go away.

d. We may become "defensive," and try to deny that a problem exists.

e. We may become hostile and attack the person we perceive as creating the dilemma.

f. We may withdraw, go into "flight," trying to run away from the problem.

g. Or, we may begin to search or explore in an attempt to discover new approaches to solution of the dilemma, which leads us to:

2. Invention. Invention is encouraged when we become aware that conventional or traditional solutions and procedures are no longer adequate to deal with a situation. Invention occurs when a person is ready to think, to shed old notions, to experiment and explore to see whether new ones can be found that will work. The period when old behavior is being abandoned and new behavior has not yet been invented or accepted to replace it is referred to as an "unfrozen" period. It is surrounded by uncertainty, confusion, and anxiety. It is a period when there is likely to be criticism, accusation, attack, withdrawal, flight, and defensiveness. This is why the free and supportive atmosphere of the laboratory (an atmosphere that expects and tolerates these reactions) is so important and why it is important to create this atmosphere if one wants to initiate change outside the laboratory.

3. Feedback. Feedback is the key to the "responsive environment." It is the way in which people let another person know their feelings, observations, perceptions, and reactions, in respect to his attitudes and behavior. We can seek feedback, verbal and nonverbal, to examine the consequences of our behavior and to learn to be aware of and to perceive more accurately the nonverbal cues we need to continually assess the effectiveness of our behavior. We will have to rely primarily on nonverbal feedback when we enter another culture, but in training we need to learn to make effective use of verbal feedback.

4. Examination. The last step in the process is that of examining the total experience--the situation, the dilemma, and the results of experimentation and feedback--to see whether anything has been learned that could be applied in other situations. Using the experiential model as a guide, we reflect on the total experience--the dilemma,

the action we took, and the feedback we received. Was our action or response to the situation, an old response of fight, flight, or withdrawal, or did we attempt to invent a response more appropriate to the situation and our desired outcomes? How effective was the action? What feedback did we receive regarding its effectiveness?

Moving on around the experiential model, what does all this mean in terms of our past experience or theories and expectations regarding human behavior? How does this experience fit with past experience? Does this experience require any modification of our existing views or theories? Have we learned anything that would allow us to elaborate on previous understandings? Can we generalize to other similar situations--in the training program, as a Volunteer, or in other aspects of life? What questions or hypotheses has this examination generated? Should we try in the future to find answers to our remaining questions or to test our hypotheses? What opportunities might be available to us, or what resources do we have?

Learning to approach our dilemmas, particularly dilemmas in our interactions with others, in this way is some of the most valuable learning we can acquire. But unless the new learning can be applied in situations outside the laboratory, it will not be very effective or long lasting. Attention must be given to helping one another generalize, to recognize and plan for applications in other situations, particularly as Volunteers in another culture.

Hopefully, this process will continue beyond the laboratory. The Volunteer will face many dilemmas when he enters another culture. He will encounter different values, beliefs, attitudes, expectations, behaviors, etc., that may well be in conflict with his own. What worked for him in his own culture might not be appropriate or effective in the new culture. He will encounter stereotyped reactions to him as an American or a Peace Corps Volunteer, which he may need to correct or to accomodate.

Many of the familiar cues will be gone, the Volunteer might be misreading many cues, and he might be unaware of other cues that would reveal the reactions of those around him. He needs to be particularly sensitive to the cues available, and to the assumptions he is making. He needs to test these assumptions whenever possible. He needs to be aware of the cues he is presenting and the reactions of others. He needs to be ready to currect misperceptions as they occur, in a way that can be accepted by the other person (knowing full well that we trust our own perceptions before the verbal claims or denials of others). If he is able to do all this, he will have learned how to learn.

OBJECTIVES, ROLE, AND CHARACTERISTICS OF THE EFFECTIVE VOLUNTEER

As the trainee's knowledge and understanding of the culture, the people, and his role in the job and community grow from his experiences with the foregoing exercises, he begins to formulate objectives. It is useful to formalize this process by scheduling time for identifying individual objectives, comparing these with other trainees' perceptions of the objectives, and re-examining the provisional objectives provided by Peace Corps and the staff in the light of all this experience. If the role model were used as a guide, objectives would not be limited to tasks, projects or the technical aspects of the job, but would include objectives relating to the relationships in the model and a better understanding of the culture necessary to improve these relationships.

A logical extension of this exercise would be the analysis of the role and characteristics of the Volunteer who could effectively achieve these objectives and establish the desired relationships in the community and on the job. This could provide criteria for assessment of one's own abilities, skills, etc., and the formulation of training needs and objectives, if the training were designed to allow for this sort of self-assessment activity on the part of the trainees.

This is a good way to ask the trainees to take a serious look at their objectives and responsibilities, as trainees and Volunteers. They should be asked to complete the following in their groups:

1. Define their objectives as Peace Corps Volunteers in the country to which they will be assigned. Be specific, using descriptions of behavior or results that can be observed or measured, wherever possible.

2. Define the role of the Volunteer, what he must do and how, to achieve these objectives.

3. Define the Terminal Objectives of the training program--what preparation the Volunteer should have, what abilities, attitudes, qualities, etc., should be developed by the end of the program. Don't neglect those abilities and characteristics other than language and technical.

4. Define Interim Objectives for training. What conditions, attitudes, behaviors, etc., are necessary for maximum learning efficiency, if the terminal objectives are to be achieved? What conditions, attitudes, behavior, etc., will interfere with learning?

Point out that this is only the initial attempt at identifying objectives and the role of the Volunteer and the trainee and that they should be redefined, with additional information and increased understanding throughout the program.

Objectives and Discussion

This exercise helps the trainees clarify many questions that they might have about Peace Corps service and the particular assignment for which they are training. It helps them identify those things about the program and Peace Corps service about which they are uncertain or don't fully understand, and helps them recognize the importance and responsibility of their job as Volunteers. Their discussions with the other trainees help them formulate and clarify their objectives, and give them purpose and direction. Definition of terminal and interim objectives helps them identify their role and responsibilities as learners in the training program, and affords another opportunity to establish expectations and standards of performance. This helps to prepare the Volunteers for the assessment process. They begin to see what kind of performance is necessary as trainees and as Volunteers and begin to accept some responsibility for evaluation and modification of performance--their own as well as their peers.

SELECTION AND EVALUATION EXERCISE

Instructions to Staff

In many programs, selection becomes an issue that interferes with training and creates a barrier between staff and trainees as well as among trainees. It should be pointed out repeatedly and reinforced that assessment is considered to be the joint responsibility of staff and trainees. To involve the trainees actively and responsibly, they can be asked to discuss the problems of assessment and selection in their Discussion Groups and to report what they believe should be the basis for selection in the program--criteria for selection, grounds for deselection, sources of information, and the best ways to ensure that as much data as possible could be obtained on each trainee, assuming that the more data available the greater the likelihood that a correct and fair decision would be made. The Discussion Group reports should be collected and copies reproduced for all participants.

It is best to conduct this exercise when trainees have become familiar with the training methodology. By this time, the trainees should have a fairly clear picture of the role and responsibilities of the Peace Corps Volunteer and should have explored both the terminal objectives and interim objectives of the program. The logical next step, and this should be explained clearly, is to develop ways of assessing performance and ability against these objectives and to determine minimal acceptable criteria of performance. It should be reemphasized that we believe people can change, and that it is the responsibility of every person in the program to help each person assess his own performance and to identify those areas that need strengthening and improvement. A careful assessment of the requirements of the program will help the individual decide whether he does in fact want to be a Peace Corps Volunteer and undertake the preparation and perhaps change necessary.

This exercise gives the Field Assessment Officer some feedback regarding his success in achieving understanding and acceptance on the part of the trainees regarding the selection process. Whether they understand the procedures, whether they feel that it is a just or unjust process, and to what extent they feel some responsibility for assessment will be answered by the type of group report they produce. Many times the trainees will be able to contribute to the assessment process by suggesting meaningful measurements and ways of obtaining these measurements. They are also less threatened by the process when they see that they can influence the decisions made.

The exercise is just as effective in a total self-selection program. It provides each individual with a better set of criteria against which to assess his own interests and abilities. In a self-selection program, staff can confront the trainees even more directly regarding behavior or attitudes that might not be effective or appropriate. If the trainee knows that he will make the decision, he is less defensive and better able to hear and consider what the staff member or other trainees have to say.

THE FREE UNIVERSITY

Instructions to Staff

The term "free university" is rather loosely used in Peace Corps. As conducted in some Peace Corps training programs, it is a period of time set aside each day or on specified days in which trainees are to identify special learning needs or interests, and available resources to assist them in meeting these needs or interests. The trainees themselves must develop ways of working with the staff and each other to make best use of this time. During this time they are supposed to get to know the staff and each other and find out how each person can contribute most effectively to their learning and growth.

In other Peace Corps programs, the free university is a time when various activities are scheduled, among which the trainees are free to choose. An exercise might be conducted during the time someone else is giving a lecture; while an RPCV or host national is available for discussion; or while a panel discussion might be taking place. Some of the activities might be scheduled and conducted by the trainees themselves.

It has been found, however, that a certain amount of structure must be provided if free time is to be used productively. At least in the beginning, very few trainees will make effective use of this time unless they are required to account to someone. Most of them have not been in this type of situation and do not yet know how to handle it. It is too easy to sleep or do one's laundry or something else that is much more immediate. For the most part, their entire background of experience in the education system has been one in which their activities and time have been rather rigidly prescribed.

In Peace Corps training, however, the trainee is being prepared for a situation as a Volunteer in which he will have to assume as much responsibility as possible for his behavior. The free university is one way in which this can be facilitated. The lack of responsible use of time can be explored as a problem to be solved and can be used very effectively to help trainees recognize their responsibility for their own learning. But it has to be done carefully to avoid a situation in which staff are seen as punishing and trainees become defensive. The trainees should perform their own evaluation in their own groups as much as possible, and arrive at their own conclusions.

The staff should show an interest in what each trainee is doing with his time, however, or the trainees might assume that staff don't care. The trainees might be asked to report their objectives and their plans for use of the time, for instance, and later to report what they had learned with an evaluation of how effectively they feel they had made use of their time and what should be planned or scheduled in the future.

The free university would not be expected to be effective until the trainees had recognized their own responsibility and made a commitment to making effective use of this time. It is important, however, that the objectives of this time be very clearly defined. Otherwise it might be difficult for the trainees to see the necessity for some of the activities that are available. It should be clear, too, that these objectives are not objectives that can be met in the regularly scheduled portion of the training program.

Purpose

The free university will be much more effective if it is developed and designed to meet expressed needs of the trainees. It might, for instance, consist of sessions in which trainees who have identified special interests of their own are allowed time to pursue these interests, either in the library or with other available resources--returned Volunteers, host nationals, or specialists in their area of interest. Other trainees might want some time to consult with area study specialists who have proven to be especially good sources of information or returned Volunteers or host nationals who are familiar with the program in which they will be working.

One of the advantages of the free university is that there is never enough time in training to schedule all activities that one would like to schedule. The most critical activities can then be scheduled at a time when there is no conflict with any other activity. During the free university time, those activities that are considered important but less critical can be scheduled in the evenings when the trainees might have to give up some of their own time or during the day when several activities might be scheduled at once.

In a summer 1969 training program at the Puerto Rico Training Center, the following reasons were given for the free university in a Handout to the trainees:

A. To provide the opportunity to decide whether, and how, you will spend certain hours of your free time exploring special areas of concern and interest.

> The free university will be offered two evenings each week. On a given evening, a variety of different presentations will be offered at the same time in different places in which you may participate. No free university attendance will be mandatory and no stigma will be attached to non-attendance.

B. Provide the opportunity to explore a wide variety of topics in a wide variety of ways.

C. To provide the opportunity for the trainee to participate creatively in his own training.

> Trainee interests and abilities will be openly solicited formally through a weekly questionnaire. Trainee participation in the selection, organization, and participation of topics will be fully encouraged.

D. To provide the trainee with the opportunity to accept responsibility for his own training.

> Because the trainee will have the freedom to choose whether to participate or not, he will carry with that freedom the responsibility to take advantage of the material offered him. The formal program will present only the minimum experiences necessary to grasp the essential nature of the Volunteer experience. Much of what will be presented in the free university are things that are normally presented as essential concerns for a fully functioning Volunteer. Each of you will have to know both yourself and your job to be able to take fullest advantage of the free university.

Bill McGrath, Program Coordinator of this training program, reported that:

> The free university proved to be a highly successful component of the program. Because the voluntary participation was stressed, trainees felt no pressure to attend. Psychologically, their training day ended at 6:00 P.M. Attendance at the free university, however, very rarely was under 75% of trainees. Those that took part in the sessions were motivated to be there and felt they learned a great deal. Although many trainees voluntarily were putting in ten-hour training days three days a week, they were doing it because they wanted to, not because they had to. The free university also gave the trainees the opportunity to take an active part in determining what would be presented, thus creating a real involvement in the training program.

HUMAN RELATIONS/CROSS-CULTURAL LABORATORY

Instructions to Staff

Very few Peace Corps Training programs have capitalized effectively on the opportunities for learning presented by the training situation itself. The more tangible aspects of training, such as language and technical training, have usually been given precedence over those less tangible aspects, focusing directly on preparation to adjust to and live and work effectively in another culture. Too often, therefore, training other than language or technical training was relegated to the hour or two a day not spoken for by the language and technical staff.

This often made it difficult to plan and conduct an integrated, sequentially designed training program with one experience related to and building on another. The low priority was quickly picked up by the trainees, many of whom then dismissed these aspects of training and concentrated on language or technical. Some trainees, however, would usually see the importance of cross-cultural and related training and would then criticize the program, sometimes neglecting language and technical training, which they perceived as less important.

In an attempt to (1) demonstrate to the trainees that cross-cultural and related training are considered equally as important as language and technical, (2) to form cohesive, effective problem-solving groups oriented toward creating a learning community, (3) to introduce difficult, highly affective concepts necessary for effective cross-cultural learning and adjustment, and (4) to establish experiential learning as the methodology to be used in the program, Mike Tucker at the Puerto Rico Training Center designed an intensive three to four day human relations/cross-cultural training laboratory, which he conducted usually during the second week of the training program. It has proven to be very effective in achieving the objectives listed.

Having learned to use the experiential methodology and to work together in problem-solving activities, the trainees were able to use these skills in all subsequent learning activities. Their learning effectiveness was not reduced by lack of understanding and skill in these areas, as it so often is in other programs. And staff were not forced to cope with the continuous problem and frustration of trying to develop learning skills in the trainees long after they should be using these skills, and with the resentment and hostility of trainees who not yet understood the experiential process or reasons for the process.

Following is an edited version of Tucker's description of the laboratory:

Objectives

By the end of the laboratory, each trainee will have demonstrated:

A. Increased awareness of and skill in dealing with the dynamics and processes of human interaction in a group by

- o actively participating in the development of an effective, problem-solving group;
- o identifying various group functions assumed by members of a group; and
- o assessing the on-going process of the group as it develops, and aiding in its continuing development based on this assessment data.

B. An understanding of the process of intercultural adjustment by

- o identifying different patterns of personal response to a new and different cultural or social situation;
- o observing and assessing personal responses to simulated cross-cultural encounters and learning to accept feedback information from others concerning reactions to his behavior;
- o observing and assessing others' responses to these encounters and providing feedback information concerning his reactions to their behavior;
- o exchanging opinions and perceptions with others regarding cross-cultural encounters reported in critical incidents.

C. An awareness of idiosyncratic and enculturated behavior and attitudes by

- o considering and comparing differences and similarities in values, beliefs, attitudes, expectations, ways of doing things among Americans and between Americans and other nationalities.

D. Personal growth and development through

- o increased self-esteem, self-confidence, and self-reliance;
- o increased positivism, optimism, and responsibility for himself and to himself (as well as shared responsibility for and to peers);
- o increased awareness of his own feelings and reactions, and his *own impact on others;*
- o increased ability to control rather than be controlled by his feelings and emotions.

E. Increased interpersonal competence through the development of

- o increased awareness of feelings and reactions of others and their impact on him, and increased responsiveness to others;
- o skill in dealing with interpersonal and intragroup processes in creating more productive and satisfying relationships;
- o a consistency between personal experience, awareness of that experience, and effective communication of this awareness in establishing genuine, authentic relationships with others.

F. Increased ability to learn from experience by

- o changing or modifying behavior in accordance with his own assessment of his experience and his personal interpretation of feedback information from others;
- o commitment to and planning for continued personal learning through the remainder of the program.

Procedure

A typical cross-cultural training laboratory involves ten or eleven sessions, each requiring about two hours for completion (although decisions on timing are left entirely to the individual groups). An outline and brief description of a representative laboratory are presented below.

Session 1--General Assembly

A. Introduction to Experiential Laboratory Training

B. Presentation and discussion of the following material:
   1. Objectives for the Laboratory
   2. Outline of the Laboratory sessions

C. Monitor's role in the groups explained and discussed

D. Participants retire to seven- or eight-person Development Groups

The laboratory sessions are designed according to competency-based educational techniques. It is very important for the participants to clearly understand the behavioral objectives they are expected to achieve (those previously described). Since the laboratory is also experiential and participative, however, each participant (as well as each group) is expected to clarify and re-define these objectives. It is explained that the session outline is flexible and that each group is free to decide its learning pace and choice of activities. The staff monitor's role in the groups is explained, usually in a Vignette (or Fishbowl), during which the monitors meet in a group to freely discuss their roles and expectations. The participants observe and then react. It is important for the participants to understand that they will be operating largely in self-directed groups, the monitor being present at times and absent at other times, only to be included as a resource and facilitator at the group's discretion.

The "group monitor" is usually a returned Volunteer training assistant who works as a facilitator with a particular group during a laboratory. The monitor is not a trainer in the T-group sense of the term, and the group he works with is not the leaderless D-group of the instrumented model (see Wight & Casto, Training and Assessment Manual for a Peace Corps Instrumented and Experiential Laboratory). Rather, the arrangement here is a modification of both approaches--the monitor serving not as a member but as a facilitator and resource to the group when the group requires his presence. The laboratory is instrumented in that it has definite objectives, a suggested sequence of activities, written exercises (simulations, case studies, problem situations), group process acitivities using measurement and feedback devices, and reading materials explaining important concepts. The monitor is responsible to the group for assisting in the achievement of the objectives through explanation and clarification of concepts, procedures, and interpersonal phenomena that arise during group discussions. The monitor must be carefully trained, however, and should be supported by a qualified trainer experienced in instrumented laboratory training.

Four interim objectives are stressed as being particularly important to achieve during the laboratory as a basis for subsequent learning. It will be difficult, if not impossible, to achieve the terminal objectives already listed by the end of training if the interim objectives are not achieved. The trainees are told that they will be asked to assess the extent to which they have achieved these objectives during the workshop:

A. Become actively involved in the experiential learning process.

B. Demonstrate a willingness to risk, to be open, and to expose himself, rather than maintaining a protective wall around himself.

C. Demonstrate the willingness and ability to own up to his own behavior, by accepting and acting upon feedback from others non-defensively.

D. Take responsibility for the group and its members by openly sharing information with one another and giving useful feedback.

Session 2 (Beginning with this session, all sessions are conducted in D-Groups except for the final General Assembly)

A. Monitors discuss the objectives, session outline, and sequence of events, and explain that the timing and location of the activities are the group's responsibility.

B. Monitors conduct the "Who am I" exercise, focusing on the "here and now" rather than "there and then."
   1. Monitor hands out and discusses the paper on "Here and Now vs. There and Then."*
   2. Monitor hands out and discusses the paper on "Living, Learning, and Working in Groups."

This session is designed to help the group participants begin to interact in a personal, affective way. After the laboratory objectives and suggested outline have been clarified and re-defined to meet each group's individual needs, the "Who am I" exercise is conducted, in which everyone attempts to share information about himself in a short period of time that will help others get to know him and interact effectively with them. The importance of directing information to immediate data rather than to past events during group discussions is then presented ("Here and Now vs. There and Then"), along with a paper describing the purpose and function of the D-Group.

Session 3

A. Cross-Cultural Critical Incidents Exercise
   1. Individual work on all items completed
   2. Group consensus begun

The critical incidents are presented in written form for individual and group discussion and analysis. The incidents describe encounters between Peace Corps Volunteers and host nationals, in which cross-cultural problems are brought sharply into focus. The three modes of reaction to new cultural situations (fight, flight, and adaptation--see Rhinesmith and Hoopes in Part III, Supplemental Readings) are carefully written into the incidents. Each participant first responds to the incidents individually, indicating in writing how effectively or appropriately he thought the American handled himself in the situation and what he would do in a similar encounter. The group then attempts to reach a consensus for each incident on the evaluation of the Volunteer's actions and on what a Volunteer should do in such a situation.

This exercise seldom fails to produce intensive interaction within the group, not only because of the interesting content of each incident, but because each individual has committed himself to a position in writing on each of the incidents, and naturally attempts to make others perceive the situation in the same way he did. It is important that the monitor not be present during these discussions, in order that the group can form its own pattern of interaction and leadership development. (Example of these critical incidents follows The Workshop description.)

Session 4

A. Group consensus on Critical Incidents completed

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*All reading materials and exercises (other than the "Who am I") appearing in this outline are presented in Wight and Casto, Training and Assessment Manual for a Peace Corps Instrumented Experiential Laboratory, 1969; these are also included in Part II of these Guidelines.

B. Group Process Evaluation completed

C. Monitor discusses the content of the Critical Incidents, helping the participants discover the three modes of response to cross-cultural phenomena (flight, fight, and adaptation)

D. Monitor hands out and discusses the following papers:
   1. "The Process of Intercultural Adjustment" by Steven Rhinesmith (Readings)
   2. "Learning How to Learn"

When the group has reached a consensus on all of the incidents, the participants complete a group process evaluation scale, analyzing the interpersonal and group process phenomena existent during the case study discussions. Such things as participation, domination, listening, group atmosphere, and decision-making are included in the analysis. Before the results of the process analysis are discussed, however, the monitor helps the group conceptualize and generalize the learning achieved (according to the Experiential Learning model) from the content of the case study discussions.

Session 5

A. Monitor introduces the concepts of group process vs. group content, discussing various processes observed in the group at the present time.

B. Group consolidates the data from the Process Evaluation and discusses the results.

When the content of the critical incidents has been discussed sufficiently, the monitor presents a short lecturette on the difference between group content and group process, pointing out various processes that he or some of the participants might have observed. The responses from the process analysis are then consolidated on a blackboard or large sheet of paper that the participants can all observe. The participants discuss these results, interpreting the data and focusing on interpersonal phenomena as well as elements of group development.

Session 6

A. Monitor presents the Johari Window.

B. Monitor introduces the three Emotional Prototypes as a technique for enlarging the open-shared area of group activities.

C. General group discussion centered around the following question:
   "With the help of the group, try to identify yourself as much as possible with one of these prototypes."

D. Group completes another D-Group Process Questionnaire, consolidates data and discusses the results.

At this point the monitor presents a conceptual tool, called the "Johari Window" (Luft and Ingham) to help the participants conceptualize and generalize the interpersonal and group process learning that has been achieved. This is followed by the presentation of another conceptual tool in the form of three emotional prototypes. These are: (a) the person who deals with affection quite easily in his interpersonal relationships, but rejects aggression entirely, not being able to engage in aggressive interaction himself or being able to handle it when it occurs among others; (b) the person who deals with aggression quite easily but rejects affection; and (c) the person who cannot deal effectively with either affection or agression, preferring to keep interpersonal relationships on a rational and intellectual level. The group participants then engage in a discussion, attempting to determine which of these prototypes best fits each person. When this discussion is completed, another group process analysis is made, this time evaluating (1) personal feelings concerning the effectiveness of the group, (2) how clear the goals of the group were during the discussion, (3) to what extent each participant leveled with the group in expressing his true feelings, and (4) to what extent the group was able to discuss present data (here and now) rather than past events (there and then).

Session 7

A. Monitor discusses feedback in terms of the previous discussions, helping the group recognize concepts regarding effective provision and acceptance of constructive feedback information.
   1. At an appropriate point, the monitor refers again to the Johari Window Frame, pointing out that feedback is an important means of enlarging the open-shared area of activity.
   2. Monitor hands out and discusses the paper, "Responsible Feedback."

B. Group completes the Feedback Exercise.

C. General group discussion of feedback and the exercise.

This session is devoted entirely to a discussion of the feedback concept. The monitor helps the group discover principles of effective feedback to others by focusing on the interpersonal discussions of previous sessions. The monitor again uses the Johari Window to aid in the conceptualization and generalization of these principles. Only after these discussions is a paper summarizing the feedback concept handed out and discussed. This is followed by skill practice, in which each participant practices providing feedback through simulated interpersonal encounters with other group members.

Session 8

A. Monitor discusses Emergent or Shared Leadership and Individual Roles and Functions in a Group in terms of the previous discussions, helping the participants discover as many of these functions and roles as they can.

B. Monitor hands out and discusses the paper on "Individual Roles in a Group" and the Individual Roles Checklist.

C. Group completes the Checklist, consolidates the data, and discusses the results in terms of the following question:
"With the help of the group, try to identify which functions and roles you have been assuming in the group."

The format for this session is the same as that for other discussions--the monitor assists the group participants in discovering the concept and the principles of emergent leadership, and individual functions and roles assumed by members of a group, relating the discussion to previous discussions. These discoveries are followed by a handout to further aid in the conceptualization of this information; and finally an exercise is conducted in identifying role behaviors in the group and the participants engage in skill practice in developing emergent leadership.

The emergent approach to leadership rejects the "trait" theory, that is, the idea that some people are born with certain traits or characteristics that make them natural leaders. This has not been supported by any objective evidence and has not proven useful in leadership training and development. A more fruitful concept of leadership, subscribed to in this laboratory, is that leadership is a function of the problem to be solved or task to be completed and the resources of the people available, and emerges as people work together to solve the problem or complete the task.

The leadership role is assumed by the individual who has the requisite skill or ability needed by the group at a given time. As the needs of the group change, the leadership function shifts and is performed by different members of the group as their skills and abilities are required. Effective leadership therefore occurs as a direct result of the identification, development, and support of manifest and latent potential among all members of any given functional group.

It is important to point out to the trainees that in many cases Volunteers work with established leaders such as mayors, association heads, etc. who may be operating quite autocratically. The task of the Volunteer, then, is to work with these leaders in developing emergent leadership within their existing functional groups, but not rendering them ineffectual in a status-conscious society.

The skill development exercise is conducted in order to: (1) help the participants practice those skills necessary for the establishment of emergent leadership; and (2) help the participants focus on the functioning of their group and the roles each of them has assumed in the previous group interactions. Each participant individually assesses his own performance of and the performance of his fellow D-Group participants according to some twenty items on the "Individual Roles in the Group Check-List." These items are classified in three categories according to the function they serve in the group; i.e., Task Functions, Maintenance Functions, or Self-Oriented Functions. The data are then consolidated for each participant and the results are discussed.

Session 9

A. Final Task: Each group assesses the learning and development that it has experienced and prepares a summary to present to the other groups in a Vignette. Each group must prepare to present (1) what they have achieved individually and as a group, and (2) how they achieved what they did. The group itself must decide how it is going to make the presentation to the other groups.

B. When the task has been completed, each group completes the Group Process Evaluation again, consolidates the data, and during the ensuing discussion compares it with the first Group Process scale it completed.

The laboratory was designed in such a way that the groups would complete an initial task (the Critical Incidents Exercise) and then evaluate the effectiveness of the group in completing that task (the Group Process Evaluation). Near the end of the Laboratory, the groups would complete another task (the one described in the above outline for Session 9), again evaluate their effectiveness in completing the task, and then compare this interaction with their first interaction to determine the extent of their development during the laboratory. The completion and analysis of the same Group Process Evaluation scale early and late in the laboratory provides the group with objective data for self-evaluation of the effectiveness of the laboratory in achieving its intended objectives.

Session 10

A. Group summarizes and evaluates the learning achieved during the laboratory according to the stated objectives.
    1. Monitor aids in the discussion and generalization process by referring to the Experiential Learning Model and trying to help each participant personalize his movement according to the Model through the development process in the laboratory.
    2. Monitor hands out and discusses the paper "An Alternative to the University Model" (see Part III, Supplemental Readings), again helping the participants conceptualize the learning they have just experienced.

B. Everyone in the group, including the monitor, completes an evaluation of all group participants according to the Interim Objectives Assessment Scale.
   1. Groups consolidate the data, and discuss the results.

Before the Discussion Groups adjourn to a General Assembly with the other groups, it is important for each participant to personally conceptualize and generalize not only the individual learning achieved, but also his movement through the laboratory according to the Experiential learning model. If this can be achieved during this session, each participant will have "learned how to learn" according to a non-traditional system that will be essential to his success during the remainder of the training program as well as his effective adjustment overseas. This final Discussion Group session is concluded by each participant evaluating the extent to which he and the other group members achieved the interim learning objectives as originally stated.

Session 11 - General Assembly

A. Each group completes its presentations of experiences and learning during the laboratory (prepared in Session 9) in a Vignette as the other groups and staff observe. All comments from the observers are held until all presentations have been completed. Then a general discussion ensues, focusing on the content in each presentation as well as the process.

This session serves to integrate, for the total learning community, the learning achieved by each group. Experiences are shared, any misunderstandings are clarified, and the total experience is evaluated and conceptualized.

THE JOHARI WINDOW*

The Johari Window is a very useful device for analyzing and conceptualizing relationships between self and others.

		SELF	
		KNOWN	NOT KNOWN
OTHERS	KNOWN	A PUBLIC SELF	C UNKNOWN SELF (BLIND AREA)
	NOT KNOWN	B PRIVATE SELF	D CONCEALED SELF

When we meet another person we bring with ourselves information or data that is known to us. We also have effects on the other person that are not known to us. The person we meet has some data about us that is known to him and some reactions to us that are not known to him.

Thus, in Box "A" is the data of my public self. It is known to me and known to others. On first meeting with another person this consists mainly of readily observable characteristics, such as sex, size, color, etc.

In Box "B" would be data known to me but not known to others. This might include details about my background, family, personal experiences, private hopes and fears, feelings about myself and others, etc. When any of this data is shared with another person it would then move from Box "B" to Box "A." Box "B" may be said to represent my private self.

In Box "C" is the data which is not known to me but is known to others. This is the self unknown to me until I receive feedback of this data from others. This data might include first impressions I make, behavior characteristics of which I am not aware (for example, some speech habits), and other consequences of what I do. When I obtain this data from others it then becomes known to me and so moves from Box "C" to Box "A."

In Box "D" would be that data which is now not known to me about myself or known to others. It is my concealed self. Data found here might include repressed experiences, denied feelings, etc. Much of this is communicated to others in ambiguous ways and affects my relationships with others in ways neither they nor I understand.

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*Originally developed by Joe Luft and Harry Ingham.

Relations among the Four Selves: An interesting question we might ask ourselves is this: What is the relative size of each of the four different areas representing our relationships with others? Or to put this another way: What force-field influences the relative size of the public self, or the private self, or our unknown self, or the concealed self, which we bring to a particular person and situation. In the relationship with a close friend, or husband, or wife, for example, our public self is "larger" than if we are with a stranger.

We might also ask ourselves what relationships exist between sharing information about our private self with others and the amount of data which then becomes available to others so that they might share with us about our unknown self. In short, perhaps the more I can "give" of myself from Box "B" to "A" the larger the sample of behavior on the basis of which others might "give" data from Box "C" to "A"--thus enlarging "A" by shifting data from "B" and "C." It is not a question whether there is an "ideal" or "good" relative size for any of the four boxes, but rather what factors or forces influence the amount of information which we share with others and which they share with us. In a sense, the larger the areas of "A" and "B," the greater would be our awareness of ourselves and the greater the likelihood of dealing effectively with ourselves, with other persons, or situations. The greater our awareness of ourselves, of others, and of situations, the more likely we are to be able to respond appropriately and effectively.

Interim Objectives Assessment Scale

Interim objectives are those which must be achieved during the learning process in order that the learner reach the final objectives at the end of the process. The stated interim objectives for this workshop are that each participant:

A. Become actively involved in the experiential learning process.

B. Demonstrate a willingness to risk, to be open, and to expose himself, rather than to maintain a protective wall around himself.

C. Demonstrate the willingness and ability to own up to his own behavior, accepting and acting upon feedback from others nondefensively.

D. Take responsibility for the group and its members by openly sharing information with one another and giving useful feedback.

Using the following scale, indicate the extent to which you feel you and the other members of your group have been able to achieve these interim learning objectives.

not at all								completely
1	2	3	4	5	6	7	8	9

Items	Participants*								
A									
B									
C									
D									

Why do you think the group has developed in this manner?

*Write in each participant's D-Group number in the box at the top of each column.

Sample Critical Incidents

(Flight, Fight, Adaptation)

1. Our Family Planning program here in the hospital has been moving very slowly mainly because we can't get a nurse trained by the Consejo to work in it. The only person who might be able to convince the Consejo to enter one of our nurses in their cursillo is Dr. Santiago, our Director. He has a lot of influence and family connections in the Ministry of Health.

Last week I approached him, explained the problem and asked if we could go to the Capital to visit the Consejo. He seemed to like the idea and agreed to go sometime in the coming week. He then suggested we go out for a beer to discuss further plans. I got a little suspicious because I know, although he is married, he plays around a lot. However, just to keep on his good side I said okay. He suggested we go to the hotel which has a little bar on the ground floor. When we arrived there in his car, hs proposed we get a nice quiet room and have our drinks sent up.

I was really shocked, but managed to hide my surprise and declined, saying I didn't do that sort of thing. He urged me not to be silly, that he had intended nothing by his proposal and that nothing would happen. Didn't I trust him? Didn't we have any confianza?

I gave him a big song and dance about guarding my reputation in the eyes of the rest of the town. He again reassured me he had only the best intentions. Finally I convinced the old Fox that it would be better to have our beer in the bar.

After he had a couple of beers he started in on the room business again. I really had to put him off a couple of times. After our "outing" together and since I know what his reputation is, I am a little worried about what people will think when we go to the capital together. Still I feel he is the only one who can help.

2. I have been working here for about a month. On the whole I'd say my relationships with Dominicans are pretty good except for some of the men here. They are really persistent when they take a fancy to a girl.

Antonio Perez is the son of one of the more prominent men in town. He is a short, pudgy fellow--rather unattractive. Last week I was having a beer with another girl in the cafe when he came over and sat down with us. He started in right away asking me all kinds of stupid questions and talking in this low romantic voice and making big eyes at me. Like a fool I answered him. The next day he appeared at the hospital where I was working and hung around trying to talk to me until the doctor finally came out.

On Wednesday night he showed up at my door. I was pretty surprised because I was really cold to him at the hospital. I didn't have the nerve to be too rude, but I did say I was very busy. He didn't take the hint and stood outside the house telling me how pretty I was and how he had fallen for me at first sight. He laid it on pretty thick and got rather friendly--tried to take my hand and so forth. At that point I told him I was engaged to a guy in the States and wasn't interested. I finally got rid of him, but I practially had to slam the door in his face.

However, last night he was here again on the doorstep and this time he had a present for me. It was one of the latest Bolero records. He told me I had to take it as a token of his love. I thanked him and refused the gift, as I knew if I accepted it he would never leave me alone. I also explained that my boy friend didn't like me to take presents from other men.

"But no," he persisted, "You must accept this. I want nothing but your friendship."

He went on and on and I, in turn, found my patience wearing thin. Finally I told him firmly that I couldn't accept the record and thanked him very much and wished him goodnight. But he still refused to take "no" for an answer and said he wouldn't leave until I took it. So I took the record and said I was going to throw it away. At that point he grabbed me and said passionately that I must take it and he was not leaving until I said "yes."

That really did it. I was so fed up I took that record and broke it over my knee. I don't think he expected such a strong reaction on my part because he got this really angry expression on his face and left. You can bet he won't be back here soon. You really have to be firm with these men to get a point across.

3. Last Friday I came into the capital with one of the local publico drivers here. I knew and he knows that the regular fare is $2.50, but he asked me for $3.00. I've just gotten really bored with arguing over such petty details as publico fare, so I paid him the $3.00. Hell, I have the money and he needs what little extra he can get... so why not? Besides Peace Corps reimburses me for travel expenses.

4. For a while I thought I was going to go nuts in this community. The noisy people and animals. The screaming babies. The dirt...the mosquitos...and the heat. Worst of all, these people are constantly intruding on you, peering in windows, poking at your personal belongings and dropping in at all hours with no regard for your privacy.

However, last month I had the good luck to meet some middle class Dominicans with a couple of girls my age. We really hit it off well. They are well educated and have spent some summers in the States. I was surprised to discover that they understood my problems here. In fact, they even shared a lot of my views about the people I work with. They seem eager to have me as their friend. I feel comfortable enough in their home so that whenever things get difficult, I can just drop in on them. It has really made a difference in my work. Now I find most things are easier to live with.

5. Whenever beggars approach me on the street holding out their hands, or touching me lightly on the elbow and murmuring "regalme algo", I tell them no. It has troubled me for some time that even after a year in country, such encounters irk me enormously.

Once a Dominican friend asked me why I never gave. I explained that to give only encouraged begging and that the whole concept of begging is demeaning to a person and a nation, and that it reduced the capacity of either one to deal with his own problems. "Anyway," I said, "if I did give people would never stop asking." He just shrugged, but I realized that he thought I was cheap. After all, begging is a part of the culture. They don't ask me because I am an American, but because they believe that I have money--they ask all rich people--it's a mark of respect. Dominicans usually do give something.

So despite the fact that it runs counter to all I believe, I've decided to give from now on when I am asked by a beggar in the street.

6. A few good friends stopped over at the house to talk and discuss their problems. We had worked together for two years and even though I was no longer working in their office, we still felt close and comfortable enough to share our views. We decided to go and pick up some other friends and go to a bar. On the way Roa's brakes failed and we hit a car in front of us. To avoid hitting someone else, Roa drove the car over the curb into a light pole. As we were getting out of our car, we noticed the driver of the other car was a military official. Roa still hadn't got his driver's license. He was visibly disturbed to see the other driver. I'm sure visions of losing his job, jail, and more were racing through his mind. Being Dominican, I'm sure he saw much more clearly all of the ramifications. Roa turned to me and said, "I've no license. I've had it. Will you be responsible? Say you were driving."

I said yes.

WHAT HAVE I LEARNED EXERCISE

Instructions to Staff

To help the trainees integrate the learnings of the laboratory, time should be scheduled for doing so, preferably during the final week of training. The experiential learning model should be used to provide the structure for assessing and conceptualizing the total training experience.

It is best to allow each person some time to work on the assignment alone (perhaps an evening to complete the assignment). The individual reports should be turned in to the Training Coordinator and Assessment Officer. These reports will not only provide information regarding the insight and understanding of the trainee but will contribute to the evaluation of the effectiveness of training for future planning and design. The Assessment Officer should use these reports in his pre-final board counseling interviews with the trainees.

The following day, time should be scheduled for mixed discussion groups to complete the same exercise. Each group should be composed of persons from all discussion groups. This will allow the groups to share experiences and to compare what they feel they have learned.

Ideally, this should be followed by a regular discussion group session in which the groups discuss what they have learned from the other groups and evaluate their effectiveness as an experiential learning group.

WHAT HAVE I LEARNED?

Instructions to the Trainee

During an intensive training program there is never enough time for reflection and conceptualization of the experience. We are never fully aware of just how much we are learning or the changes we are undergoing. It is important, however, that we review and assess the total experience in an attempt to integrate the learnings of the laboratory in preparation for entry into the host culture. To aid in doing so, it might be useful to follow the experiential learning model which has served as the basis for much of the training:

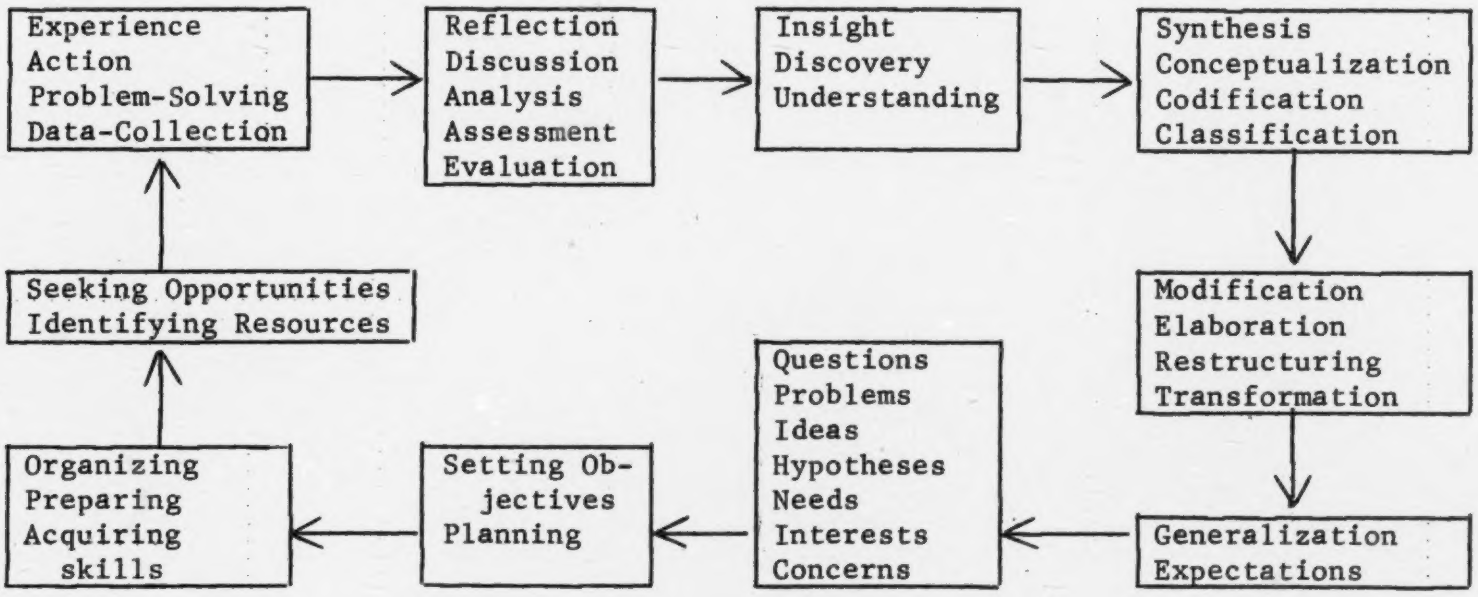
Experience
Action
Problem-Solving
Data-Collection
Reflection
Discussion
Analysis
Assessment
Evaluation
Insight
Discovery
Understanding
Synthesis
Conceptualization
Codification
Classification
Modification
Elaboration
Restructuring
Transformation
Generalization
Expectations
Questions
Problems
Ideas
Hypotheses
Needs
Interests
Concerns
Setting Objectives
Planning
Organizing
Preparing
Acquiring skills
Seeking Opportunities
Identifying Resources

Figure 1. The Experiential Learning Model

Following the experiential learning model, complete the following on a separate sheet of paper. (Make two copies. Keep one copy for yourself, turn the other in to the training coordinator or assessment officer):

1. What training experiences have been most meaningful? Why? Least meaningful? Why?

2. What have I learned (be as specific as possible)? How have I changed? What does this mean in terms of my service as a Volunteer, or beyond Peace Corps service?

3. What questions has the experience raised? How can I use this experience as the basis for continued learning? What are my plans for doing so?

WHAT HAVE WE LEARNED?

Instructions to the Mixed Discussion Groups

Although you have been discussing your training experiences informally outside the discussion groups, no time has been scheduled for comparison of experience and learning in the different groups. To help assess and conceptualize the total experience, you have been assigned to mixed discussion groups to share your assessments of the experience and to compare evaluations of what you feel you have learned.

Following the experiential model, complete the following (turn in your report to the training coordinator):

1. What training experiences have been most meaningful? Why? Least meaningful? Why?

2. What have we learned (be as specific as possible)? What does this mean in terms of our service as PCVs?

3. What questions has the experience raised? How can we use this experience as the basis for continued learning? What are our plans for doing so?

Section C

CROSS-CULTURAL EXERCISES

A great many exercises have been developed especially for use in cross-cultural training. In an experiential program these exercises are used to enable the trainee to "learn how to learn" while solving problems in a specifically cross-cultural context, using culture-specific or contrastive materials, personalities, and problems. It would not be possible in these Guidelines to represent all the exercises that have been developed, and with the lack of continuity in Peace Corps training in the past, many good ideas have undoubtedly been lost. We will, however, present a number of exercises that have proven particularly effective for cross-cultural training. These exercises, particularly when used with the role model, are the best methods we have found for transmitting factual and relevant information in a way that is comprehensively involving, and meaningful to the trainees. There is little cultural information or content that cannot be best presented through use of one of these exercises.

Most of the exercises also provide important skill or behavior practice in problem-solving, assessing and interpreting information, judging Volunteer behavior, acting out cultural confrontation, researching and playing roles of host nationals or Volunteers, etc. Each of these skills, behaviors, problems, solutions, etc., are judged in a cross-cultural context, i.e. they must be appropriate to the culture being studied. Behaviors or adaptations that would be acceptable and successful in American society might have to be modified or changed. Certainly the differences would be explored.

Each of the exercises will be treated in detail with examples in most cases. The reader will be referred to an outside source only when that source is readily available.

These exercises are presented only as examples of what might be done, with suggestions for developing similar exercises specifically designed for a particular program. It would of course be possible to use some of these examples in their present form in programs where they are relevant. Often, too, experience has shown that only minor revision may be necessary. It is the responsibility of the training staff, however, to select those exercises that would be most suitable for their program, to select the appropriate content for each exercise, to amend and adapt them accordingly, and to plan a program based on a logical. sequential and developmental relationship between the various exercises. Often the same content, information or problem could be used in many different ways--as part of a community description, as a critical incident, a case-study, or a role play, for example. Choice of presentation will depend on the particular objective the trainer desired at that point in the program.

Sequence

The exercises are generally arranged in an order that we have found logical and effective. That is, they move from the simple to the more complex, and become continuously more demanding of understanding, skill and commitment. Each exercise builds upon and incorporates the learning of the last. In cases where there is an important reason for one exercise to follow, or lead into another, the reasons for this are made clear in the description of the exercises. There will be many situations, however, where a staff will find that their program, objectives, trainees or staff require another and different sequencing, priority, or interpretations. Their own needs should govern their decisions on use. Also, some of the exercises--for example, those dealing with American Culture and American studies--might be valid and productive if used throughout the program. Others, like the Scenario or the Upper Volta Role Plays are also approaches that could be used throughout a program although this would demand a very careful program design.

ROLE MODEL

The role model can serve three primary functions in the program:

1. The entire program can be developed around the model, using the requirements of the PCV role to identify relevant content, and approach. No material should be included that is not relevant to this model, and demonstrably so. The use of the model as a touchstone is doubly efficacious. First, it eliminates less relevant material (and training time is always too short to include any but that of the highest priority). Secondly, it forces the staff to think through the applicability of each proposed presentation in the light of a PCV's actual need. A study of tribal folk tales or of traditional music may indeed have a value to the trainee, but the staff is better able both to present the material and to demonstrate its validity if they have asked themselves to justify its inclusion (as the trainees are certain to ask).*

2. Use of the role model enables a staff to develop much of its own material from the resources in the program--RPCVs and HCNs** It gives a proper prominence to the material received from the field and is an effective model for obtaining this information (see questionnaire at the end of this section). The model can make it clear, for example, that the conventional role of the American overseas is not usually relevant to that of the Volunteer. Too often programs have defined a culture as seen by an anthropologist or other academician who has spent perhaps years in that culture. Working in a culture is an entirely different experience, however, than observing it. Many of the cultural characteristics that are charming or irrelevant to the observer can become serious problems for the worker. Every country of Peace Corps service has by now gathered valuable information on the most serious barriers that society presents to Volunteer understanding. A survey made by the editors while preparing the draft handbook demonstrated the wealth of serious and imaginative thought that the in-country staffs and Volunteers have given to the problems a trainer faces in developing a program. A training staff should contact their in-country staffs as early as possible, to present them with specific questions if desired, but above all to ask what Peace Corps experience has shown to be the primary problems facing the Volunteers. The role model can be useful in helping the staff to organize their information, and maintain a focus on the important issues.***

3. The role model can well and should be presented to the trainees as their training plan. It is then possible, even in the most traditional program, to show the relevance of the material, and to use lecturers, for example, to best advantage by asking them to make their presentation relevant to the model. Trainees should be encouraged, even in a traditionally structured program, to discuss the role model, to envision the difficulties it suggests, and to suggest material they would like to have treated. Some programs have successfully (often in response to trainee pressure) reserved a week or so at the end of the training which the trainees can structure by suggesting wanted topics, presentations, etc.

An explication of the role model combined with illustrations of the actual complexity of each of the role links, and with a short cross-cultural experience of the sort we will discuss later can be extremely useful in setting the stage for the cross cultural presentations.

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*We are grateful to Phillips Ruopp and Jerry Leach for many of the ideas in the following pages.

**See description, p. 86 and 120, Part I, of the Role Model use in collecting content to design a program.

***See example of Role Model Questionnaire in Content Gathering, Section A.

Although the model has built-in relevance, it will probably be best in introducing it to discuss some of the specific applications thoroughly with the trainees, or by using critical incidents or role plays enable them to discuss it in their groups. The fact that this is a picture of their future must be made clear. They may have a certain healthy distrust of gadgets and "cepts" that will have to be treated and overcome rationally. They also tend to deal with the model intellectually, impersonally, and superficially ununless its relevance as a tool is amply demonstrated.

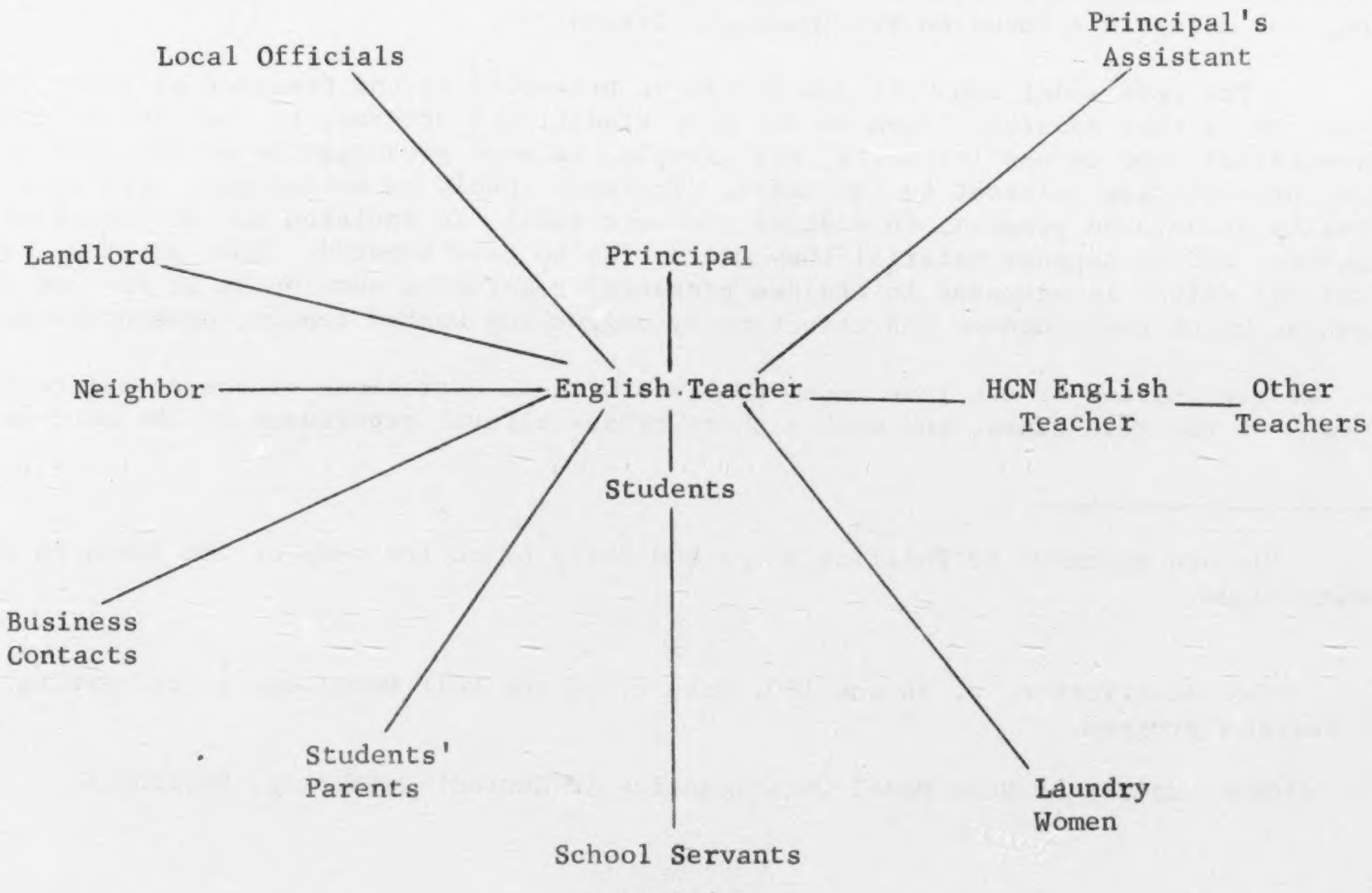
In any experiential training program, the role model could well be used to help the trainees focus on the kind of knowledge they need. Problems growing out of the relationships shown on it could be used to encourage thoughtful consideration of real problems. Role models prepared by Volunteers on the job and by RPCVs in the program could be circulated and the trainees could begin to deal with the contradictions and contrasts they present. Projects for later in the program, such as the role play assignments suggested in the chapter on unstructured training, could be drawn from the role model. Eventually and ideally it would be used to go beyond the PCV-centered role to illustrate a typical problem between two members of the host culture, involving attitudes that are important for the PCV to understand.

For an illustration of this kind of role-play, developed by Volunteers in the field who saw this as the preparation for understanding most needed by the trainees who would replace them, we refer the reader to the series by the Upper Volta Volunteers (Section C).

Examples of the Use of the Role Model

To establish what activities are most useful to the trainee and how to best allocate training time, as well as to help the trainee conceptualize the role of the Volunteer, it is helpful to construct a role model centered on the particular job the trainees will be doing as illustrated here.

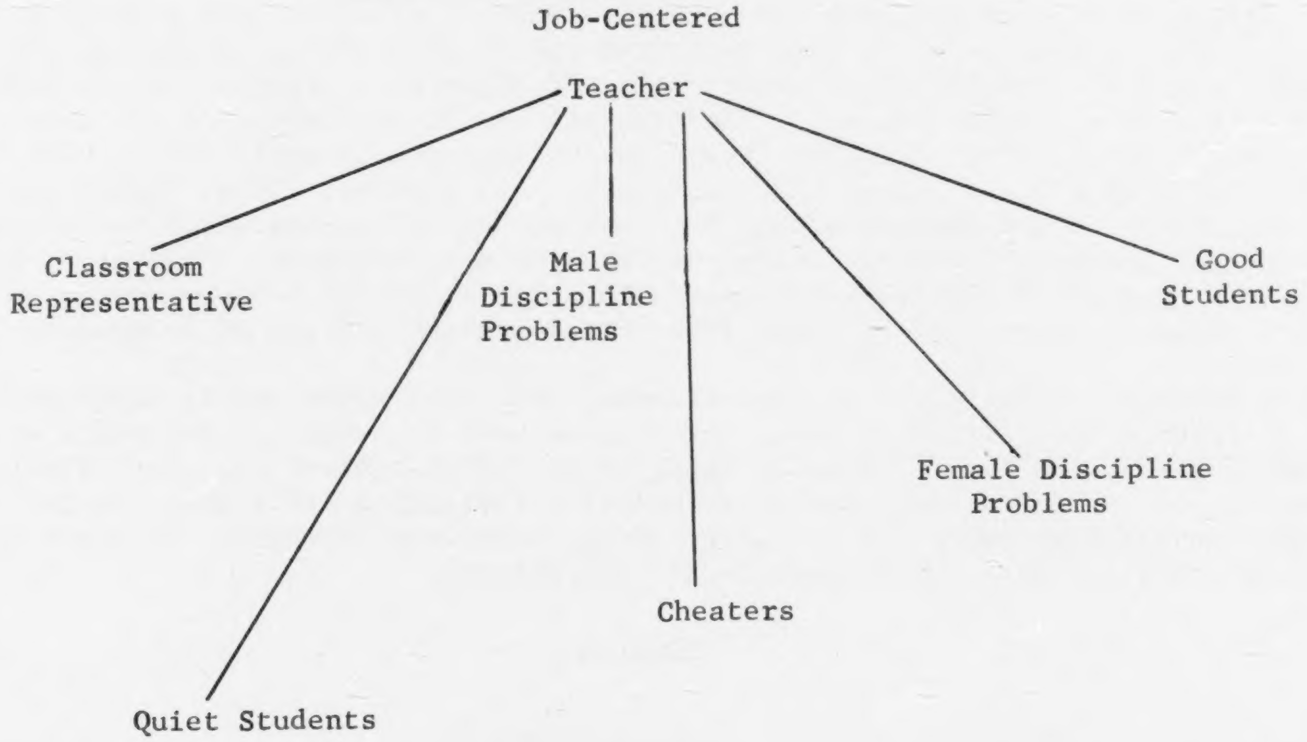
Model 1



It would also be instructive to chart the social relations of a host national teacher. This would be more complicated than the Volunteer Role Model and would probably have to include relatives as well as professional contacts. If presented to the trainees, the contrasting charts could stimulate valuable discussion on the subject of why host country teachers don't have the same job relationships as Volunteers. This could help clarify the multiplicity of influences in the lives of host nationals.

A further use of this type of model might, for teachers, be simply classroom centered. It would have two dimensions: closeness to the teacher, indicating relative influence; and degree of verticalness, indicating the degree of necessary dominance in the relationship. For example:

Model 2



These two models are, of course, hypothetical. If this technique is used, every staff member should sit down before training and establish the diagrams that would be most useful in their program. The discussion following will probably be lively and will enable staff to identify important differences in opinion that might otherwise remain hidden in agreement in abstract principles until some issue triggers a crisis in mid-program.

Once the role model is constructed, it is necessary to decide what activities are likely to take place between the teacher and a person in position X. Take, for example, the Peace Corps teacher and his English teacher counterpart. What activities are normal in this relationship? An answer might include exchanging home visits, giving an examination together, discussing techniques, lending books, and so on. A brief run down this list would suggest what kind of social experience to try to simulate, what kinds of things to bring up in discussion, and what vocabulary and dialogues to include in language training. If particular activities stand out as singularly important in certain relationships, for example the ritual of bargaining in teacher (as customer), businessman relationships, it would make sense to include that kind of experience for the trainees. The role model value--to use an obvious example of its value in assigning priority to material--would serve as a reminder not to spend more training time on business relations than on relations with the principal.

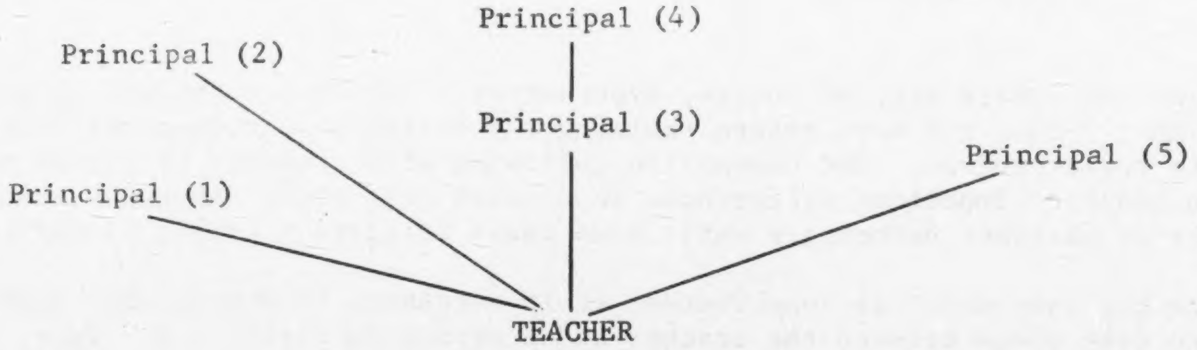
These models have been simplified for the purposes of illustration. Volunteers have, for example, constructed a job (classroom)-centered chart with as many as 22 positions, all showing attributes of student behavior that are of real significance to a PCV's course of action in the classroom.

There will naturally be variations between models--no two PCV experiences of situations were exactly alike. It is, in general, the central tendency and the range of PCV experiences that is important. It may be difficult to identify this central tendency, but the resulting model will present an excellent generalized picture of social relationships for the training purposes.

The variations themselves should be discussed as well. This can usefully be done first amongst the staff themselves while arriving at the central tendency. One advantage of the discussion is that it helps the staff to see their experience and their way of representing it on the role model as the way they saw the culture, not necessarily the way it is. A problem in past programs has been the tendency of staff, and perhaps particularly RPCVs, to answer questions by telling their own experiences and to generalize from them to the entire culture. Another staff member may, and often does, respond to the same series of questions with different answers. The trainees can be confused when the experts don't agree. Coming, as they do, directly from a traditional educational system, they believe that there must be a right answer that an "expert" can provide. They, therefore, feel one source must be right and another wrong, but have no way of knowing which to believe, a situation that can deteriorate at its worst into trainee confusion, depression, anxiety, and feelings that the staff are inadequate. The problem arises because staff, in telling about the culture, do not have a clear idea of a comparative frame of reference.

Role modeling can help out in this dilemma. For each relationship depicted on the model, a separate diagram can be drawn which would seek to bring out the range of variations among staff experiences or among experiences that the staff had heard about. For an example, let us look at the teacher-principal relationship. The question is: How did this relationship vary among all the staff members who were teachers? We might find that among five staff teachers the situation was like this:

Model 3



If staff were asked to write a short description of their particular role relationship after the group discussions, a much fuller picture might emerge.

For example: In Case 1, the principal was young, a close friend, Western-educated. He respected the Volunteer's education, and was reluctant to "direct" the Volunteer in any way. In Case 2, the principal was older, unsure of his position with the foreign teacher, always polite and complimentary to the Volunteer, and would correct only indirectly the PCV's performance. In Case 3, the principal was ambitious, anti-American, always difficult to deal with, and watched the teacher carefully for any infraction of even petty rules. In Case 4, the principal was definitely in authority, somewhat distant, would "direct" whenever necessary, and was moderately formal. In Case 5, the principal was congenial but suspicious of the Volunteer and kept checking on him constantly just to see what was going on.

Such a model with descriptions should be helpful in clarifying and giving meaning to the range of variation in the important relationships. Hopefully, this would reduce the confusion and anxiety of trying to give "answers" to trainee questions. It could serve as a mental note to any staff member in describing his experiences. These same models and descriptions could be used for trainee discussion. They need to be as aware as the staff of the possibility of variation, and the requirement that the knowledge they are acquiring is in the variations as well as the norms.

The advantages of role models and accompanying descriptions of these roles in personal terms are many. They force the staff to pool their experiences and be more comparative in their frame of reference. They force priorities into the problem of what learning experiences to aim for and what to talk about. They force the staff away from a narrow personal view of social relationships and from presenting the cultural roles they knew as absolute for all people, times, and places. The model forces the staff to do a lot of thinking-out in advance. They usually stimulate realistic exploration and learning by the trainees.

The role model can literally cross cultures. It enables a source who knows the culture to make it clear, immediate, and comprehensible to a trainee, while enabling the trainee to project himself into an involvement in that culture. By placing the Volunteer at the heart of the model it makes all questions and discussions growing out of it relevant to him and his role, and forces experts and informants from the beginning to bring their experience and knowledge to bear on the PCV role abroad.

The problem of categorizing, giving relevance and priority to information about the country can be simplified by feeding it into this kind of model. RPCVs and HCNs as well as visiting experts could be used to explore questions arising through extensions of the model that can be endless. The value of understanding a PCV's interaction with his students or his superior is obvious. Let us look at two less obviously relevant relationships: First, Volunteer-landlord. The landlord of a female Volunteer lends the key of her apartment to his interested male friends. What could have, must have been present in her relationship with him, or with other men (including PCVs) to explain the implicit assumption? And to take it a necessary and crucial step further, what is there in his relationship to and concept of women, modernization, sex, and family? The extensions are unlimited.

A genuine understanding of this one act would give great insights into the entire culture, and not incidentally, the behavior that will be expected of the PCV when he gets there.

Now let's look at the second relationship, Volunteer to friend. Ahmed vocally resents Bill's new friendship with PCV John. How must Bill have behaved toward Ahmed in the early days of their friendship? What does friendship mean to Bill? What does it mean to Ahmed? How does Ahmed relate to his other (male) friends? To his family? What do human contacts mean in Ahmed's culture? What personal needs do they fill, what role do they serve in the society? What non-sexual feelings do we as Americans reserve for the opposite sex? What reservations do we place on other friendships? A full exploration of Ahmed's jealousy can identify many of our culture's assumptions about human contact and offer revealing insight into the contrasts of another culture.

There is one note of caution about the use of the model. As it places the PCV at center, it asks him first to see all of these people and institutions as they relate to him and his job. Most trainees enter training with this bias, and there is a great deal in the experience of Peace Corps and the RPCV to enforce it. It is necessary for the Volunteer to move beyond this self-centered position, however, and to answer honestly the questions raised by the role model. (If it is used correctly, he will have to.) Trainers should insure that the role model is constantly expanding into the culture surrounding the PCV.

Trainee Development of Role Model

An interesting possibility would be to encourage the trainees to develop their own role model, which could then be compared with the other models suggested here. One way of doing this has been suggested by T. R. Batten in The Non-Directive Approach in Group and Community Work.* The trainer needs, he feels, to "ensure as far as he can, and acceptably to the group's members, that they start by agreeing on what they want to discuss; that they all accept it as relevant to their training need; that they have defined it clearly enough to be able to exchange ideas and information about it usefully and to the point; and that, when discussing it, they discuss it thoroughly and systematically, and thus increase their chances of reaching conclusions acceptable to themselves."

He has found it difficult to bring the trainees to focus so efficiently on their needs, on their purpose and the best means of achieving it. He says, however: "Our own approach in such situations is first to state the training purpose--which the participants will already have implicitly accepted by applying to come on the course--as one of increasing their skill in working with people; and then to say that presumably, like everyone else, they often succeed in achieving their purposes but also sometimes fail; and that it will make the training more valuable if they can identify the kinds of problems and difficulties they [may]often encounter and feel least able to solve.

"Most of these problems are likely to arise from their inability to get all the help or cooperation they need from one or other of the following four categories of persons:

1. the people their organization aims to influence or educate;

2. their subordinates on whom they may have to rely to do the actual field work;

3. their colleagues either within or outside their organization over whom they have no power of control;

4. their superiors within the organization from whom they receive directives.

"We suggest that they consider what kinds of problems they most commonly encounter with each of these categories of persons since these, once they have agreed on what they are, will indicate what their main training needs in human relations are, and thus provide a useful training agenda for the course. We also suggest at this point that since the purpose of the course is to increase skill, each problem should be stated as a need for skill by presenting it in the form of a question ('How to . . .?').

"When these points have been cleared, our next step in providing structure is to ask the members of the training group to divide into sub-groups, each of four or five members, to list their problems. At the same time we stress that their job in these groups is only to list the problems, not discuss them, and that there is no need for everyone to agree on every problem. Any and every problem that anyone feels strongly about should be listed.

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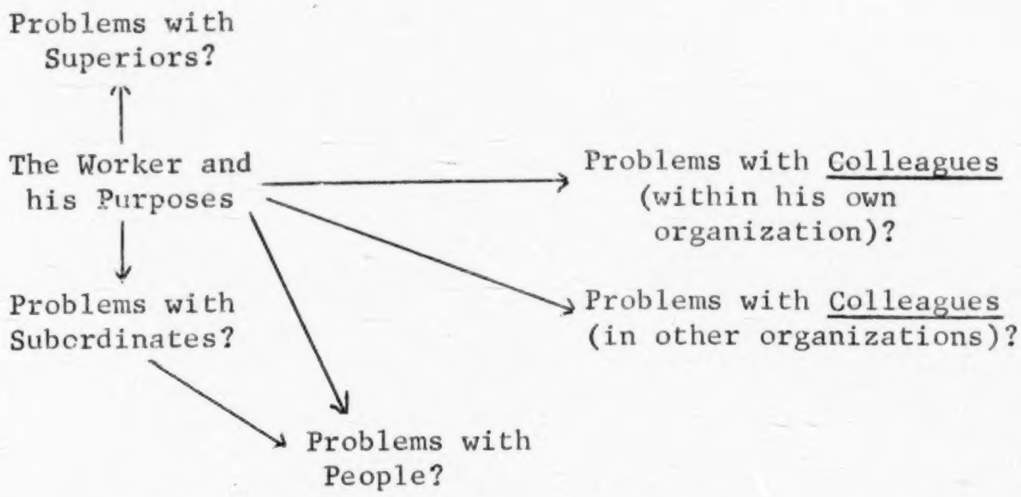
*Batten, 1967, p. 88.

Categories of Relationships in Which the
Worker's Problems Arise


Problems with Superiors?
The Worker and his Purposes
Problems with Colleagues (within his own organization)?
Problems with Colleagues (in other organizations)?
Problems with Subordinates?
Problems with People?

"After a short time, usually fifteen or twenty minutes, the full group is reassembled to consider suggestions from the sub-groups. We find it best at this point to ask for one suggestion from any of the sub-groups, and then, when this has been stated, to ask the reporters of the other groups whether they also have the same or a very similar point, and if so will they please state it. When such points are stated, we try to get a form of words on the blackboard which satisfies everyone. We then ask for a second point--preferably from a different sub-group--and so on until all the points from all the sub-groups have been similarly recorded on the blackboard."

The role model can be then introduced as the simplest short hand for illustrating the trainees' prime concerns. The other models can later be presented as alternative methods of viewing a model the trainees already see as their own.

"The members of the group," Batten continues, "are invited to edit this list by deleting from it items about which they are not all agreed, and to put the remaining items in order of priority. These items become the training agenda for the course. Any items representing training needs which can be met by providing information or teaching some technical skill will then be dealt with by straight instructional methods, leaving the main items on the list--the human relations problems--to be investigated in discussion. The whole process of reaching an agreed agenda in this way normally takes from an hour to an hour and a half and in our experience it is time well spent.

"It is worth noting again at this point that although the process of reaching an agenda is highly structured by the trainer, everything he does is designed to promote free, independent, and systematic thinking by the participants themselves. He concentrates on this process and does not try to influence the content of the agenda himself."

Use of the Role Model in Exercises

On the following pages are examples of exercises based on the role model which have been used for varying objectives in past training programs. They are self-explanatory.

Objectives for Role Model Exercise

The objectives for this exercise are:

1. To construct a role model that shows significant work and social relationships between the training community and yourself.
    a. To identify within this community, the categories of existing relationships.
    b. To identify, through a pattern of roles, the lines of authority, support, responsibility, etc.
2. To demonstrate an understanding of a concept or design for mapping significant relationships which can assist you in focusing on your role within a community. (See below.)

    In the following weeks we will be discussing the role model concept in small groups. It is felt the second objective is an overall goal for this and several other exercises.

General Scope and Purpose of Role Model Instrument

The role model diagram is designed to graphically illustrate the relationships between yourself and those others in the community with whom you have been working and living. It is intended to help you see and think about these relationships so that you can have a better, more productive role in that community by knowing exactly where you stand in relation to others who you may have to depend upon or who may have to depend upon you, in the future.

The role model is not intended to show every person in the community, but should include _at least a sample_ of all the various relationships which you have developed in the community.

You will be drawing, in this exercise, a role model of yourself in the context of this training community. The design and scope of the model is applicable to _any_ community in which you may find yourself. _It should be clearly understood that this exercise is only intended to give you practice_ in the design and construction of such a model. You will later be asked to construct a model of your field training community after the second field trip, and it is hoped that you will continue to use the instrument to construct a model of your community in Panama, once you are a Volunteer, in order to help you analyze your situation and do a more effective job in the field.

The value of this exercise lies not in the quality or complexity of the drawing you make, but rather in the analysis, thought, and investigation which must necessarily go into its construction. Also, the analysis of the completed product and the insights about your position in the community that will come with this analysis should not be overlooked.

Instructions for this Exercise

1. Dividing the training community into work and social areas, analyze your role and relationship to those individuals with whom you come in contact.

    It is understood that some contacts may be _both_ work and social. This should be indicated by drawing that contact in both areas with your role clearly indicated in both. That is, your relationship to a specific trainer may be distant during work but close during off hours or vice versa.

2. Draw from each type of relationship at least one sample which you feel comfortable about writing into the role model.

   e.g. Close and distant trainee relationships.

   Close and distant, control or responsibility relationships with trainers.

   Control or lack of control relationships with the administration.

   Relationships with the wageboard, cooks, etc. who also make up a part of this community.

   Relationships you have built up with the language staff, etc.

3. Construct the role model on blank paper. You may have to reshuffle the positions of the various people on the paper a number of times until you are satisfied that it is as accurate as you can get it.

4. Put your name on the paper so that they can be re-distributed during the analysis and evaluation exercise.

5. Turn the model into the Program Office no later than Friday, July 18th.

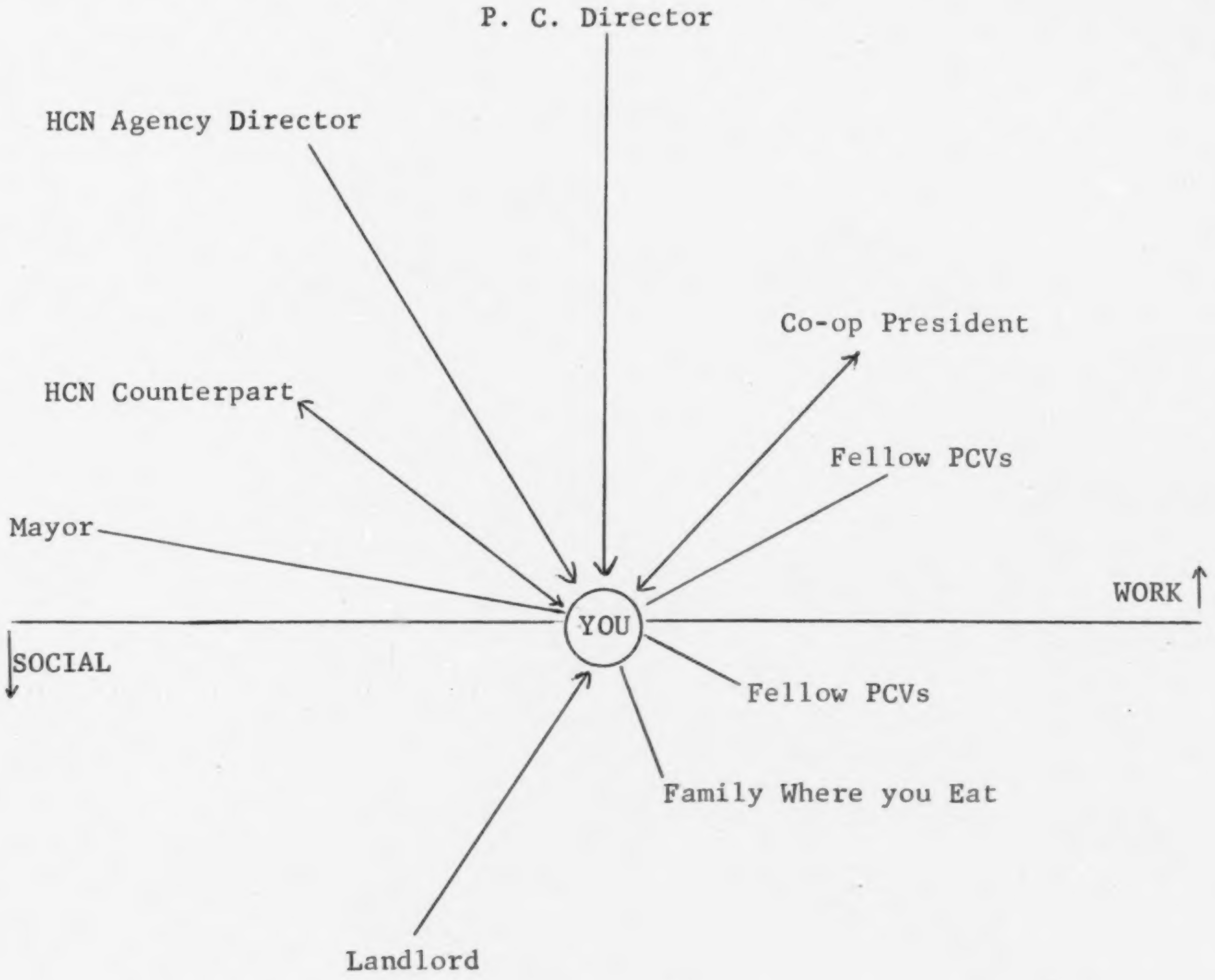
   If you have any questions at all in the construction of the role model, feel free to ask the assistance of the training staff at any time.

Instructions for the Construction of a Personal Role Model

On the following page is an example of a hypothetical role model as if you were a Volunteer. Basically, it is divided into two areas, work and social. The work area, above the horizontal, shows those people with whom you actually work in the field. It is, of course, necessarily incomplete in deference to clarity. Those people indicated closest to the vertical are those who can exercise direct control over your actions while you are in the field. The closeness to the vertical indicates the amount of direct control so that the Peace Corps Director is directly above the "YOU" position right on the vertical. The nearness to the "YOU" position indicates the amount of personal closeness that the person has. Therefore, the Director, who you may see and talk to only about three or four times is farther away than the host country counterpart with whom you will be in contact probably every day. The arrow line indicates the direction of control so that the Host Country Agency Director can control you, to a limited extent in that you may be, at least in part, responsible to him for your actions, but the control, (or if you prefer, responsibility) between "YOU" and the co-op president is going in both directions.

The graphic symbols of the role model are therefore:

A horizontal dividing line between work and social areas.
A dimension of direct control indicated by the closeness or distance from the vertical.
A dimension of personal contact as indicated by the nearness of the individual to the "YOU" position.
An indication of the direction of responsibility or control through the use of an arrow.


P. C. Director
HCN Agency Director
Co-op President
HCN Counterpart
Fellow PCVs
Mayor
WORK
YOU
SOCIAL
Fellow PCVs
Family Where you Eat
Landlord

MAKING THE ROLE MODEL IN A NEW COMMUNITY

Instructions to Trainees

A. Who are the people who will be in it?

What is my relationship to them, what is theirs to me?

How often do I see them? In a work situation, in a social situation?

How close am I to them, work-social, is there a difference in closeness between work and social? Why?

How much do I depend on them as individuals (them upon me?)?

How much do I trust them to complete a job? to keep a confidence? to handle delicate situations?

B. Where do they fit into the model?

Who has control over me? (who am I responsible to?)

Whom do I have control over? (who has responsibility to me?)

Whom do I have the most contact with?

Using the Role Model

A. Are these relationships as they should be, should I maintain them?

B. The people that I depend upon, where do they fit in the Model in terms of closeness and contact? Are they on the social side as well? If not, why not?

C. How can I go about changing the relationships? Are some people too close or do they have too much control? Am I losing effectiveness because of this?

D. Comparing two or more Role Models, have important relationships changed over time? Why? How?

Role Model Exercise

Why a Role Model?

As mentioned earlier in the program, the Role Model is a device which enables one to more easily correlate and compare a great deal of information about people, situations, events, and relationships between the PCV and host country nationals and among host country nationals themselves.

A recurring problem in Peace Corps service is that the Volunteer does not always use all of the information about his site and the people he works with that he actually has. The Role Model was developed to help the PCV, in a work situation, examine and draw upon a maximum of the information he gathers in his site.

As Wight has said in his Cross-Cultural Handbook, "the problem of categorizing, giving relevance and priority to information about the country, can be simplified by feeding it into this kind of Role Model."

To a PCV just entering his community, all of the above problems exist and are magnified due to the more immediate needs of the PCV to adjust to unfamiliar and occasionally uncomfortable situations. Because of these factors, a great deal of time is lost before the PCV can begin to digest the information which he is gathering at a rapid pace.

Attached are some questions that may help you focus on some of the problems inherent in the Role Model construction. Please keep in mind that the model itself carries little importance except as a graph which can be used for later reference. The invaluable part of the model is the analysis, thought and examination of your relationships that necessarily goes into its design.

Sample Exercise Based on a Role Model Linkage

The first day of training arrange a situational exercise in which a confrontation takes place with an Alcalde (mayor). The confrontation would involve the trainee playing a Volunteer presenting himself to the Alcalde and saying simply that he is a new Volunteer in town. "I came to introduce myself, Mr. Alcalde." The Alcalde replies with a strong negative reaction saying, "We don't need Volunteers, we don't need American charity." The trainee would have to react as himself after receiving a very negative reaction from an Alcalde. This could be followed up, some time later, by one or a series of critical incidents dealing with Alcaldes, presented with other critical incidents. One incident should describe a situation in which the Volunteer ignores the Alcalde completely. The incident could say for example, "I have been working in this community eight months. I needed funds for a particular project, but I knew the Alcalde would not be interested so I went immediately to National sources." The trainee would then have to judge that Volunteer's behavior and complete the critical incidents exercise. The trainee would be getting two fairly negative sets about Alcaldes. In one case a Volunteer seeks to ignore him, while in the first, he receives a negative confrontation.

The next part of the model would involve the trainee playing the role of the Alcalde. The situation would take place the day before the original confrontation took place. The trainee receives an explanation for the role-playing situation and his explanation is that he, as an Alcalde, doesn't know anything about Peace Corps, never heard of it before, and is a little insecure about the meeting he is going to have with the Volunteer because he understands the Volunteer is being sent out by the National Government. He wants to find out something about the Peace Corps so he asks a couple of his friends about it. The two people who play the friends have a very negative set about Volunteers. They have heard what Volunteers have done in other communities to Alcaldes. The trainee, as the Alcalde, then sees one of the possible explanations that might have influenced the Alcalde during the original confrontation. The trainee has actually role-played that Alcalde. How would he feel being that Alcalde with this kind of set?

The following exercise would be a biographical sketch explaining in detail the personality or possible personality of this Alcalde. He may have been demoted recently, he may have been having conflicts with his boss in the National Government, he may be really insecure, or even illiterate. The sketch should include some personal things that would tend to explain why the original negative confrontation took place.

To complete the cycle, another situational exercise would be designed including another confrontation. To test any change of reaction during the cycle, the trainer could see if the trainee's awareness of some of those things that influenced the Alcalde's opinion would change the trainee's reaction in another similar confrontation situation. This would be near the end of the program. Staff thought of doing the role-play in Spanish and certainly the final situational exercise in Spanish.

1. TV Situational Exercise (first day)
   (Alcalde confronts Volunteer with negative feelings)

2. Critical Incident
   (Volunteer ignores Alcalde)

3. Role Playing
   (Volunteer plays Alcalde the day before first confrontation. Friends give him negative sets about Peace Corps.)

4. Biographical Sketch of Alcalde
   (Explains reasons for Alcalde's behavior--ignorance, illiteracy, fear, etc.)

5. New Situational Exercise (In Spanish)
   (Similar situation to test learning)

THE COMMUNITY DESCRIPTION EXERCISE

Instructions to Staff

The Community Description Exercise has proven to be very effective in confronting the trainee with the realities of his prospective Peace Corps service by providing an intensive introduction to the country, the culture, the people, and the role and problems of the Volunteer.

Preparation

The Community Description Exercise is prepared primarily from reports of RPCV's and describes an hypothetical community, one that would be representative of communities of the type in which the trainees might be working. The country itself is usually presented as hypothetical, as well, to impress upon the trainees the fact that many problems are common across the developing countries, although each country has its own particular characteristics. Another reason is that it might not be wise to name the particular country if there is any concern that someone in that country might be offended by a frank and open discussion of an American's perceptions of and reactions to the problems and peculiarities of that country (from the American's point of view). The description should incorporate as much as possible the actual characteristics of the communities in which the trainees will serve, however. In later interactions with staff members (particularly RPCV's), the trainees will become aware of the similarity of conditions in the host country to those in the hypothetical country.

The role model would be a very useful tool to assist in developing the community description. Using the role model as a guide, the hypothetical PCV could describe his relationships and problems with the Peace Corps staff, his superior and, very important, the bureaucracy of the ministry, local officials, his counterpart, co-workers, neighbors, merchants, taxi-drivers, other PCVs, etc.

This kind of description would be, of necessity, general and superficial, but would provide the trainee with a glimpse of the culture and community and a myriad of problems that might lie ahead. The information, if related to the role model, could be expanded and developed in later exercises, and would, thus, provide a broad, general base upon which to build the trainee's understanding of the culture. (One example of how this has been done is found in the Scenario, Section C, or in the sequential case studies prepared for the Peace Corps by Paul Spector and the International Research Institute of American Institute for Research.*)

The community should be described as factually as possible, but as it might be perceived by a Volunteer who has been in the country trying to gain the acceptance of the people, do his job, and in some way participate in a constructive way in the change process that is inevitably occurring in any country. It should include the feelings, frustrations, disappointments, interpretations and value judgments of the Volunteer, the conflict of values and goals, the hardships, and possibly bitterness and disillusionment. But this should be balanced by the rewards, satisfactions, pleasures and excitement of service in the community. The trainees must determine for themselves to what extent they are willing to accept the perceptions and evaluations of the hypothetical Volunteer or to what extent they should defer judgment until they themselves have entered the community.

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*See Annotated Bibliography

Objectives

The exercise is designed to confront the trainee with the realities of Peace Corps service, to give him some conception of the problems and difficulties he can expect to encounter, the rigors of Peace Corps service, the frustrations, the indignities, and the disappointment, as well as the rewards and satisfactions, the enjoyment, the learning and growth. The trainees are seldom prepared for such a frank and revealing description, and many reactions will be elicited. Although both positive and negative aspects of Peace Corps service are presented, many trainees will be convinced that the description is negative and unrealistic and will accuse the staff, sometimes with considerable hostility, of attempting to give them a negative set toward the country and Peace Corps service. Some will become somewhat depressed and begin wondering whether they are prepared for and interested in such an experience. Others will find the prospect of service under such conditions even more challenging than they had anticipated. Most, if not all, however, will face the task of preparing for their role as Volunteers more seriously and with more maturity than before the exercise. This exercise gives the F.A.O. a good picture of trainees' emotional reactions to problems depicted. The individual trainee's reactions to the exercise itself, to working in the group, and to the staff provide a useful index of their potential interpersonal skills.

Procedure

The exercise can be conducted at the very beginning of the training or sometime later. If delayed too long, however, it loses some of its impact. To provide the trainees with a better feeling for the community being described, it helps to precede the exercise with slides or films of the host country.

The trainees should be told that one of the purposes of the exercise is to provide them with a more realistic basis for the assessment of their own interests, desires, motivations, and abilities against the rigors and requirements of Peace Corps service, an assessment that should begin at the beginning and continue throughout training.

The trainees are first asked to complete the exercise individually. Each trainee is asked to read through the description, listing those problems he feels would most concern him as a Peace Corps Volunteer. From this list he is to select the ten most crucial problems and rank order the ten from the most crucial to the least crucial. He then is asked to indicate what action he would take as a PCV in relation to each of these ten most crucial problems.

When this has been completed, the trainees meet in their groups to arrive at a consensus regarding the ten most crucial problems in rank order, and the action a Volunteer should take in respect to each. Each group is asked to prepare a brief summary of its conclusions to report in general assembly. The list of problems and proposed Volunteer action are to be turned in for reproduction, to be distributed to all trainees and staff.

The group is not provided with any guidelines or structure other than those in the instructions. It is left to its own devices to decide on procedures, on a spokesman, and on its method of presenting its report in general assembly.

Staff should not be allowed to participate in the group meetings at this point and should resist providing the trainees with their perceptions, opinions, or solutions. In the general assembly, they should refrain from evaluating, but should instead support the different views and reinforce the complexity and ambiguity of the problems facing the Volunteer and the uncertainty and difficulty of his role. Trainees should be encouraged to deal with their feelings, whatever they might be--shock and disbelief, resentment and hostility toward the staff, anger or hostility toward the PCV, frustration, feelings of futility or dejection, etc. They should begin to confront themselves to see whether they are prepared for such an assignment or to determine what preparation they need.

Discussion

Aside from the objectives listed above, the trainees are exposed to a number of views or perceptions, some of which might be quite different from their own, and to a variety of approaches to the solution of problems facing the Volunteer. None of these will be "expert" opinions or solutions. Some Volunteers will be somewhat upset because the experts, the staff, have not met their responsibilities by providing them with the answers or solutions. Others will recognize that there are no answers, and that their opinions might be every bit as valid as those of the staff. At the same time, however, they hopefully will become aware of the importance of examining alternative interpretations of every situation, alternative solutions, and the possible consequences of the various solutions.

Some trainees will become upset because this is a hypothetical situation and thus not relevant to their specific assignment. This can be dealt with in any number of ways, but it is best to be as honest as possible. Of course, the staff should be convinced beforehand that it is best to use a hypothetical community. If the trainees can find support in a dissenting staff member, time can be wasted in a rather purposeless and futile dialogue. One of the best responses is that it would not be possible to give each person a description of the specific community he would be entering, and that it would be better to give them the same community with problems of the type they would all face for their group discussions.

Another interesting phenomenon is that trainees often focus on the negative and accuse the staff of giving them a negative impression of the country. About all one can do is reemphasize that the staff have tried to present reality, and it is better to become aware of it in training than to wait until one enters the host country. It sometimes helps to turn the question back to the trainees and ask why they focused on the negative. Point out that many Peace Corps Volunteers have found service in such a community rewarding and growth producing, in spite of the difficulties, frustrations, and disappointments. Suggest that they pursue this with the RPCV's.

Following this exercise, trainees will typically become more inquisitive and will seek out the RPCV's and language instructors to find out more about the country, the people, and the role and problems of the Volunteer. RPCV's and language instructors should be encouraged to answer the questions and provide them with as much information as possible. The trainees will soon discover that there are many conflicting views and impressions, even among those who have been there, and will begin to realize that it will be important to rely on their own perceptions. All of this will help to develop the "openness to experience" and "resistance to closure" that are generally accepted as being so important for effective service as a Volunteer.

As a result of this exercise and subsequent interactions, the trainees begin to develop increased confidence in their ability, individually and as a group, to identify and solve the problems of the Volunteer. They begin to interact with the staff more as equals, with less dependency and counterdependency, and with more of a problem-solving than a win-lose orientation. The staff, of course, have to be prepared to meet the trainees as equals and to cope with the questioning and sometimes the challenging that might otherwise be suppressed.

Involvement of Host Nationals

This exercise might be made even more effective by involvement of the host national staff in the exercise itself. The host nationals could be asked to read the community description and list those things with which they feel the Volunteer in the community should be most concerned, rank ordering the ten most crucial problems, and then indicating what action they feel the Volunteer should take in respect to each problem. This not only would involve the host nationals in the program in a meaningful way right from the beginning, but would provide an interesting comparison of perceptions of the role and problems of the Volunteer and the basis for more meaningful discussions between the trainees and the host national staff.

The host national staff might also compose descriptions of the community in America where they have had experience. This should be as frank and candid as the PCV written one described earlier. The trainees might want to compare their emotional reactions to the two descriptions.

(Sample Instructions to the Trainee, handed out
with the description of the hypothetical community)

COMMUNITY DESCRIPTION EXERCISE

Introduction

In this exercise you are presented with a description of an area in a hypothetical country. The description is presented as if you were a new Volunteer replacing one that has completed his term of service in this area and he is describing it to you.

Instructions

Read the description carefully, as though you were about to enter the area as a Peace Corps Volunteer. You may make notes and write anything you wish on this booklet. It will be yours to keep. When you have read the description, complete the following on the paper provided.

1. From the description, list those problems with which you would be most concerned as a Peace Corps Volunteer.

2. From your list, select those ten (10) problems which you consider to be the most crucial. Rank order these by placing the most crucial first, the next most crucial second, etc.

3. Indicate what you would do about each of these 10 crucial problems, considering your role as the Peace Corps Volunteer, how you would be involved, what action you would take, etc.

Please write your name at the top of every answer sheet that you use.

(Sample Instructions to the Trainees. These should be written and handed out along with the verbal instructions, to avoid confusion or misinterpretation.)

COMMUNITY DESCRIPTION EXERCISE (Cont.)

PART 2

Meet in your groups to develop a list of ten problems that the group as a whole feels are most important or crucial and with which the Volunteer should be most concerned.

As a group, rank order the problems listed and indicate what action you as a group feel the Volunteer should take in respect to each of these problems. Prepare reports of these actions or solutions for presentation to general assembly. You will be allowed approximately 10 minutes for each group's report.

EXAMPLE OF A COMMUNITY DESCRIPTION

In the pages following is a community description used successfully in many different training programs. It was written after extensive interviews with returned Volunteers, and has proven adaptable to countries as far apart as Iran and Honduras with minimal revision. (Adaptation to Micronesia and other areas would probably require greater revision.) Other useful examples, written by RPCVs, are found in the Training and Assessment Manual, p. 217 ff.

Note that one of these, the Tumalian Community Description, p. 249, is much more emotional, personal, country and job-specific than the other examples. This type of description has also proved very successful, although the objectives would be more specific than those of the usual community description.

It would be advisable to revise these descriptions or use a different one for each country, and possibly for different types of assignments. The kinds of activities the trainees will be involved in should be incorporated in the description, and it is better if the trainees can also become aware of the kinds of problems PCV's in assignments different from their own will face.

Using this description as a guide, and relying on their own experience, RPCVs can prepare a community description for the specific training program in a few hours.

Returning Volunteer's Briefing on Anadaria

(Note: You are replacing this Volunteer who is briefing you on the area where you will live and work for the next two years.)

There are ten or twelve communities in this area, but I was working only in three different villages. You run into too many problems if you spread too thin. There is another Volunteer in the area, but he has become completely apathetic. All he does is stay in his room and read. He doesn't like to ride horseback, which is the only way to get from one village to another, and he says there is no point trying to help people who don't want help.

The larger community, Fulano, where I was working, has about 5,000 people, counting the surrounding farmers. The smaller one, Tuesta, is higher in the mountains, and has about 1,000 people. I was also working in a town of about 500 people of Uria descent, about half of whom speak a Urian dialect.

It takes about two days to get into the area by bus from the Peace Corps Headquarters in the nation's capital. About every two or three days it passes through Monlion, but goes only within about 8 miles of Tuesta. During the rainy season when it rains every day from 3 to 4 months, it is impossible for the buses to get in or out. Even during the long dry season which follows, the roads are poor and are occasionally closed by landslides.

The area is agriculturally oriented, but the elevation is moderately high, and the land is unproductive, exhausted from being rained on so much. There is no irrigation. Meat is expensive, and there is a shortage of vegetables other than rice, corn, beans and plantain. Green vegetables and fruit are brought in to the marketplace in the county seat (canton) from where they are brought here by oxcart.

The people are undernourished because they don't have a balanced diet. There is a lot of sickness because of the improper diet, impure water, wet weather, and the lack of medical care and sanitation. Most people live in one or two-room huts with thatched roofs, dirt floors, and few windows. Many keep their animals in their house with them--goats, chickens, dogs, and cats. In one respect, this is handy; all they have to do when they get hungry is grab a chicken and throw it in the pot.

There are few wells, but for the most part the people get their water from streams running through the community. They wash, bathe, and dump their waste in the same streams. During the dry season the river that runs through the area is almost completely dry, but during the rainy season it becomes a raging torrent. We are told to boil the water for twenty minutes and try to get the people of the community to do the same. But how can you explain the idea of germs to them? They can't seem to associate sickness with parasites in the water. Many never get sick, and they say that their ancestors have been drinking the water for hundreds of years. If you are invited to a person's house, you have to be careful. But you have to eat and drink with them, or they might be offended.

Most of the official buildings, beer halls, schools, stores and churches in the communities are constructed of crude, unfinished wood, and are built around the village square. Most are in pretty dilapidated condition. There is little concrete construction because of the difficulty of transporting anything into the area. Most trees have been cut for fuel, and wood to burn is now also scarce. There are no sidewalks, and the streets are nothing but narrow dirt roads which turn into muddy quagmires during the rainy season.

Most of the land around the village is owned by one or two landowners. One, Mr. Gora, with whom I became quite well acquainted, was willing to cooperate with the local clergyman and me in caring for some families not specifically living and working on his land. He also at first showed some interest in organizing the young boys of the area into a kind of club, but he has done very little with this in the past year. These landowners have a very paternalistic attitude toward the people, and think that they are doing the people a real favor by letting them live on their land. The people who live on the land get to keep what they need for their own use, but any excess is shared with the landowner. Occasionally they will give a family a stove or something else they might need, then say: "Look what I do for my people."

There is one national agency that was specifically created to implement land reform, and has an office here. They buy the land in bulk, divide it, and then distribute parcels to the campesinos on a seven-year payment plan. The agency also serves as the cosigner for the yearly bank loan given the campesino to work the land and cultivate the money crop of that area. The theoretical framework for the program is very well delineated and thought out, but the practical application of the program has been lacking. Since the agency has been created by the previous government, the party in power now seems to be more concerned with how to do away with the agency and the ongoing program, because the major part of it has not been successful. The campesino has not been properly oriented to his responsibilities in terms of money and agricultural practices necessary to make the parcels productive. Many of them have never even farmed before, but they took the land to "have something."

The government is trying to get the people to move out and colonize the lowlands. But it is so hot there, and the people do not want to move away from the mountains. They have no equipment to work their land now, and this would become worse in the lowlands where there is more land. Also, they wouldn't have a population center near to market what they grew. The cultivation of crops is never secure in the lowlands because a heavy rainy season means widespread flooding, and the loss of entire areas of cultivation.

There are tremendous class differences. The landowners are the upper class (although most are not wealthy by our standards). You see the beginnings of a middle class revolution among the business men. They still are not accepted by the landowners, but in their communities they are the bosses, the wealthiest men. But at the same time they are frustrated by the power, prestige, etc. of the landowners.

The leaders here are generally the upper class, the educated, or the wealthy. The officials--the mayor, police, directors of the schools, agriculture agents, even the school teachers--are appointed by the government.

Basically there is a two-party system. The town is divided almost in half, physically, the liberals against the conservatives. People feel that any development on one side of town would draw business in that direction. There is a lot of squabbling about who is going to get what. Each is afraid that the other party might get more than his side. Politics usually follow family lines, so the problems are deep-seated, one family against another. Some families hate each other, and if you have them working on the same project, you have to make sure they work on different days. Many cannot get along with each other just because of the political bickering. Each side has its own leaders who are opposed to each other on nearly every issue, particularly on who is to get what and when. If you shop from a store on one side of the town, for instance, this is viewed by some as showing favoritism.

Every individual is interested in politics. It is sort of like the world series in the United States. You wonder what everyone is getting so excited about. Politics are personalistic and very emotional. The ideological disputes are not at all clear, but any citizen can give you all the details about anything political: who is running for what; the pros and cons.

One problem in Fulano is that a new police agent has been appointed, but the old police agent is still living there, and has a lot of followers. He has opposed nearly everything we tried to do. The situation is further complicated by the fact that we are working with the Fulano Board of Education. The Board has been in serious financial difficulty. A former school director purchased a mimeograph machine (earning a percentage for himself) which is only partly paid for, and there is a substantial debt mounting up over the years for school materials. The biggest problem the Board has financially is that the police chief does not turn the fines over to the board treasurer. Actually, the law only permits this treasurer to receive the fine money. Police are not permitted to collect the fines. The new assignment of police chiefs is a result of reports from the board concerning this situation. Up until now, nothing has changed.

The clergymen have a lot of power in most communities. In Tuesta the clergyman is young and progressive. He was interested in our program and glad we had come. He promoted our work and would chew out those who would promise to help, but then wouldn't show. The cleryman in Fulano, however, is older, and very much opposed to the Peace Corps. He felt that the Peace Corps was coming between him and his people. For example, after we got some books for the children to read, he began to ask the people: "What kinds of books are these the Americans give your children to read? Are they communistic? Are they immoral? Are they good for your children?" If you try to do anything in this community, you may run into conflict with the priest. He feels you are a challenge to his authority, and he is jealous of any project you start. He feels any money or labor should be donated to his projects.

The business of promises made and not kept can be quite disturbing. You can talk to a person, and he will promise faithfully to attend a meeting and then never show. They would much rather make promises they know they won't keep than to say no. This can be frustrating to the Volunteer. But this pervades the entire society. The people have been promised so much by the political people that you can't blame them for being skeptical and apathetic. For decades they have heard promises by the government of all the reforms they will institute. But few ever came about. The more this happens, the harder it is for a new man to come in and get the cooperation of the people. This is hard to change. There is sometimes little support for the Volunteer's projects. Things are promised, but not given. You go to an office to talk to someone. They are always sociable and hospitable. You have five or six cups of coffee and talk. All kinds of promises are made, but generally nothing ever comes of it. You are almost always going to get 100% verbal cooperation, but you are lucky if you get 15% follow-through, from both the people and the officials.

If a community will put up a school, the government is supposed to furnish material for the room, windows and doors. The people got together in Tuesta and put up the walls, but it has just been sitting there, unfinished. We visited the government officials, and they keep promising the materials, but so far they have not arrived. School is being held in the church until the building is completed.

In Fulano the government built a school five miles from the community on land donated by a wealthy politician. US AID money was used, and there was a big sign on the building, "Donated by the people of the United States." The school was used, but the building wasn't finished, and there were no desks or chairs. The government thought the people should finish it, but the people thought the government should. The people refused to take care of the building. They said it wasn't their school, it was the government's. The building is falling into disrepair, the walls are cracked, windows are broken, and paint is peeling off the walls. There also is no playground. The people refuse to build one.

The director of the school in Fulano is not respected by the community and is neither active in improving the community or the school itself. The townspeople talked of having the director removed, and more than once they made petitions to that effect.

The teachers, with the exception of three persons, are seemingly disinterested in the community as well as in the children they taught. Their living habits and the condition in which they live are a scandal to the town.

The attitude of the teachers and the director toward the Peace Corps is one of complacency. Although we were asked to give physical education classes, and were given a strict daily schedule to follow, working two to three hours with a class of thirty to fifty pupils, the teachers did not cooperate with us. Rather, they took a coffee break at the time of our classes. We tried different methods to establish some kind of rapport with them, such as meeting privately to discuss the class and ask for their ideas and assistance. This failed to win their cooperation.

The government sometimes refuses to do anything for the community, because the community won't take care of it. It becomes a vicious circle. Neither one will do anything for the other. The people don't identify with the government.

The people will rarely take the initiative on their own to do anything for themselves. They expect the government to do it for them. This comes from a long history of paternalism. Very often they dream up fictitious projects or needs just to get money from the government. But what they receive is often dependent upon their politics. For example, a liberal government may refuse to help a conservative community.

Along with the failure to keep promises, there is a lack of acceptance of responsibility or of following through with responsibility. You organize a committee to get started on a project. Everyone seems to be enthusiastic, but they don't follow through. One person or another will always show up late to the meetings or will have some excuse and won't come at all. It is difficult to get any work done.

They always have grandiose schemes, projects, and plans, but these fall through because of this lack of ability to follow through or because the goals are completely unattainable and unrealistic. There seems to be a compounding of negativism. People have seen all these groups fail, so they are skeptical of the plans of the Peace Corps Volunteer.

Most of the people accept their lot in life and apparently have no hope or desire to better themselves. They say, "We are in the poor class", and don't seem to comprehend that there could be an alternative. They don't seem to be able to consider the possibility of change.

This is not true of all the people, of course. Some are more progressive, especially some of the younger people. Some say, though, that this way of thinking might make the people dissatisfied, that they may want more than they can get. There is a tendency to project any project on a much larger scale than an American would, with no consideration of the financial aspects. If the project doesn't meet their expectations, then they lose interest. About all that I could do was help them develop realistic goals. However, the people hear some Volunteers saying, "What can I do for you, what can I give you, what can I get for you from the Government?" They are convinced that the Volunteer has lots of money and influence with the government. They expect him to get money, materials, etc. In a way, this is somewhat realistic, because an American can at least get in to see a government official.

Don't expect any appreciation or gratitude for anything you do for the people. The more you do for them, the more they expect you to do. If you make the mistake of giving candy or something to one of the children, the next day all the rest will be pounding on your door demanding theirs. Some Volunteers write home for food, clothing, books, etc. They might try to pass these things out secretly, but the word gets out. Then you are accused of playing favorites, etc. So, what do you do if you are given toys to distribute on Christmas, and there are not enough to go around?

There is a tendency to be selfish when it comes to doing something for the community. Practically everyone is more family oriented than community oriented. The idea of doing something for someone else's family does not appeal to them. Their first consideration is whether this will benefit their family. If not, they are not interested. There is little chance that a man without children would contribute to a school. This would be of no benefit to him. And a man who owns a store that is being robbed by youths would rather spend money for an extra lock on the door than contribute the same amount to a playground to keep the kids off the street.

There is also a tendency to do only as much as the other guy, less if you can get away with it, and then to criticize the other guy for not doing as much. This goes along with the idea of manliness. A man is a man if he is virile, courageous, is a big drinker, carouses, is tough and clever. He likes to have things done for him, but resents having anyone tell him what to do.

But the female is a second class citizen. There is less chance of success with a project that would benefit the female rather than the male. If you would suggest, for instance, "Let's form a girls' club," the first reaction would be, "Why?" Girls in the community have a low status. They receive little education. In all communities the schools are co-educational. Still, most of the girls come from large families, and there is a lot of work to be done around the house. So they stay home to do the work. The only future for the girl in a small community is to marry, raise children, cook the meals, and keep house. There are no outside activities. The men go to parties all the time and leave their wives at home. They take them before they are married, but as soon as they are married, the wives stay home and the men take other women.

The man has no real loyalty to his wife or family. Fidelity is not important for the man. Many times the male will have children by several women. The man is interested in the children, affectionate, etc., but he may leave at any time. His own interests come first. The male will often think of taking care of his own pleasures for food and drink before he will take care of his family.

There are many common law marriages which are much freer. Some women say, "I don't want to be married. If I don't like him, I can throw him out." There are many women with lots of children but no husband. They have to survive in any way they can--domestic service, prostitution, etc. But they are accepted just like anyone else in the community. They aren't blamed or ostracized. The lower the social and economic scale, the more this prevails.

The men are quite protective of their women, however, not only their wives, but their daughters. Girls are not allowed to date unless they are chaperoned. You are never left alone, because it is only natural that the man will attempt to seduce the girl because he is a man. Because she is a girl, she can do nothing about it. She has to be protected. If the Volunteer goes out with a girl more than one time, however, the family thinks he is going to marry her. So the Volunteer has to be careful.

Girls have to be especially careful. Gossip runs wild. They have a tendency to accuse people of immoral acts with no basis. The Fulanens are surprised at the freedom of association typical of Americans. A female Volunteer trying to be friendly may end up being looked on as quite loose. The female Volunteer plays quite a different role from that of the native woman. If she is not directing or leading something, she is helping to. But the men don't take a woman seriously. Some men don't want to work with a woman because they think women are frivolous, not serious enough. School teachers are leaders in one respect, but women are usually not accepted outside the roles typically assigned to them.

In general, there is a lack of understanding of what it means to be a member of a community. There is no concept of trust or responsibility. They are not accustomed to the normal give and take of living together. Each person has his own ideas and since he thinks he is right, he won't give in. They inevitably end up haggling. They won't trust one another in anything. This affects all their relationships. There is no cooperation or confidence. It is every man for himself. The person who handles the funds for a community project will often come under attack at one time or another. He might be accused of pocketing some of the money or using it for his own ends. I found I had to be thick-skinned, let things run off my back because they sometimes accused me of pocketing the money.

There is a tremendous alcohol problem. As an example, for one project we had a fund-raising program, a get-acquainted dance. The chairman of the committee was running the till, selling drinks. He wasn't drinking himself, but one member of the committee had too much to drink and accused the chairman of dipping his hand in the till. The next day this was still a problem. Both men wanted to resign from the committee. They couldn't face each other or the other members of the committee. I did manage to patch things up, but only after a great deal of effort and talking.

There is a lot of professional rivalry between people in different positions. In each province there is an Inspector of Health and an Inspector of Education. There is always conflict between these two. Each thinks you should bring your problems to him. No Fulani wants to be led; he wants to do the leading. If there are two agencies working in the same area one will try to dominate the other. We used to say that no one needed lessons in leadership; what's needed here are lessons in "followship".

There is great respect generally throughout the country for certification of personal qualification. In many cases, unless a person is fully certified, they will not let him work. There is tremendous emphasis on compliance with formal requisites. The Volunteer sometimes gets the reaction, "Who are you to tell me? You don't even have a college degree, let alone a degree in social work, as a nurse, or what have you."

Along with this are the authoritarian methods of the school system and the rote method of teaching. The whole notion of problem solving, learning by discovery, application, etc. is completely ignored. They request teachers, but you have to work under their supervision. They are not receptive to any suggestions, and do not tolerate any deviations from their system or methods. The Volunteer's command of the language is really inadequate to become involved in a primary or secondary school, and this causes a good deal of frustration. The kids use slang, special vocabulary, speak rapidly, etc. Another thing that is frustrating for the teacher is that students won't ask questions in class. This would be an admission of weakness. Other students would laugh at them because they were dumb.

The new school director of Fulano, appointed by the government, tried to start a coeducational high school, but the idea was rejected by the community. Schooling in the smaller communities is generally just on the primary level, frequently only to the third grade. Often they have only one teacher. It is difficult to get teachers to go into these areas because they are so remote. The tendency is to have a schoolhouse in every community that has 35 to 50 houses. With the shortage of teachers, some people teach who don't even have a ninth grade education.

Schools constantly close for holidays--student week, national holidays, the principal's birthday, Saint's days, and specially-declared holidays. This is partly a reflection of the highly political and religious nature of the society.

Back to the problem of class distinction, Volunteers are working with people at all levels. People wonder about the Volunteers associating with the lower class. A wealthy landowner would never ask a campesino to sit down in his house, whereas a Volunteer would. Once I was going to take a picture of the wife of a landowner with a campesino woman in native dress, but the lady said the campesino could not stand next to her, she would have to sit on the ground.

In the mountain areas you find that people are quite reluctant to accept any new ideas, especially something intangible, such as the nutrition program, which is a government program. They were prejudiced against milk, especially powdered milk. It seems that once when there was a volcano eruption near Fulano, the United States sent them powdered milk. The people ate it without mixing it with water, and it made some of them sick.

In most communities there is a lot of disrespect for law and order. A man will be caught stealing, and when the police arrest him, they often beat the hell out of him. Even in the smaller communities the police are shunned, not held in high esteem. The police agent, like the mayor, in the larger towns, is appointed by the government. There are five members of the police force in Tuesta. A 15-man police force is stationed in Fulano to help maintain law and order.

You may find working with the local officials difficult. Many agricultural agents, for instance, don't go as much into the field as we think they should. They stay in their office three or four days a week. They go out some days at 10 AM and come back at 2 PM, and they want the Volunteer to stay with them constantly. They don't want him going out alone. How do you handle this? It is difficult to get them to the position where they don't see you as a threat.

Another example of what I mean is shown by one experience of a Volunteer friend of mine who was working on a physical education project in the high school of his community, specializing in track and field. They asked him to submit a plan for the track schedule. He worked it all out, but when he brought it in and spread it out, it was so well done that the head of physical education felt it was a threat to him. He said, "This is fine, but we can't do it." The rest fell in line, and they threw it out.

The health unit of Fulano serves the community of Tuesta also. Medical services and medicine are available in the Health Unit in consultation with a doctor working for the Ministry of Health. Dr. Bonillo has been in Fulano several months.

Because of his schedule, Dr. Bonillo has little time for "preventive medicine", such as organizing a school health program. Although the nurse has said that this kind of a program is part of her job, she does not initiate any such program. The nurse is unhappy in her work here, and she expresses this attitude to the public by having only a condescending attitude with them.

Although most medicines prescribed by the doctor are available in the Health Unit, often it is necessary for him to prescribe a medicine on hand only at the "drugstore." In Fulano the prices of medicine are unusually high, because there is only one "drugstore."

In trying to solve this problem, Dr. Bonillo buys some medicines from contacts he has in the capital at the wholesale price, and sells them to the patients at this price. The Ministry of Health has prohibited the doctor from this practice. Dr. Bonillo has been instructed to use only the medicines sent by the Ministry of Health.

It is possible to get their cooperation sometimes, of course. We decided to build a medical dispensary in Tuesta. We thought this would be more important than an aqueduct. The police agent became interested in the project. This was his first real chance to do something other than just signing papers, etc. He became excited about the medical dispensary project, and took charge every morning. I had to split it up between him and the clergyman who was also involved. The police agent was out making blocks and mixing cement. It was the first time he had ever been able to participate in a material change in the village. The people accepted his participation even though they did not consider him an official member of the village.

It is frustrating working with these people, though. It is very unlikely that the Fulani will ever step up his pace. You have to realize this and work accordingly. If you end up working at the same pace the community does, you can go nuts with all the leisure time. It is best to keep yourself busy.

Wherever possible, it is a good idea to work through existing organizations. There is someone to carry on after you then. We had a female Volunteer in this area for a few months. She worked with the Mothers' Club which was organized by the Fulano women. The purpose of the club was to teach mothers better ways to prepare foods and how to beautify their homes. But this would be a difficult task, because of the lack of anything to work with.

A lot of their customs are strange to us. Some are amusing and some we feel are deterrents in our efforts to help them. At night they keep the door closed to keep the night air out. Night air is bad for them they think. When it rains, evil spirits come up out of the ground and give the people sickness. When it is dusty, they keep a handkerchief over their nose and mouth. Some people bathe only on certain dates, or at a certain time of the day, or phase of the moon. There are also many superstitions associated with food. The people believe that some foods eaten together will result in sickness and possibly death.

Volunteers sometimes get lulled into accepting the values of the community. If the Volunteer tries to ingratiate himself with the community and goes native, he no longer is effective as an instrument of change. He becomes more nationalistic than the Fulanis.

Health is probably the one area where it is easiest to justify interference with the local culture. The people are undernourished and have parasites from the water. There is a high mortality rate and no sanitation. The family latrine is oftentimes the yard or the ditch, and people urinate or defecate any place they happen to get the urge.

In the Fulano health program we worked on the problem of building latrines for the community. An agreement was reached that the people would pay half the cost and the government would pay half. After a few months people began requesting them, not because they wanted to use them, but because they became sort of a status symbol. They stored corn in them, or used them for chicken coops, or sometimes did not use them at all. Often they would paint them bright colors, and paint witty sayings on them. We talked to them about the health problem and showed them slides, and even used the technique of telling them that cultured, influential people used them. The problem is one of building an incentive. I think everybody knows intellectually that latrines are a good thing. But moving them to the point where they really take it seriously is a problem. When the Ministry of Health refuses to send someone out to present a program in health and sanitation, this is discouraging. How can you get the people interested?

The inertia is so great that if someone does come up with a good idea, he has no support. You find many doctors who have studied in Europe or the United States, but ten years later they have backslid. The kind of sterile technique we take for granted is not accepted. It is too hard to swim upstream. There are political aspects. The older doctors wouldn't give you space in the hospital. It is too tough for the innovator. He can't find support in the community.

The mortality rate is high because of all the sickness and lack of sanitation. This doesn't seem to concern the Fulanis. They figure if it is your time to die, you will die. People will argue that it would be better not to interfere, just to let them die. Some doctors make no attempt to save a premature or ailing baby, because they say a weak child would never survive the childhood diseases anyway. Many of the Fulanis have no confidence in doctors, nurses, or anyone with medical training. And there is a shortage of medical personnel. We had trouble staffing our medical dispensary in Tuesta. We have one nurse, but the assistants have had no training. The doctor from Tuesta comes in once a week, except during the rainy season. The nearest hospital is in the province capital, 30 miles away.

In the beginning I had trouble with the language. It takes time to develop facility with the Fulanis. The first six or eight months are taken up just settling down. It becomes difficult when you realize that this is going to be your home for the next one and one half years. You throw yourself into all kinds of projects, youth groups, planting trees, health problems, sanitation, innoculating animals, introducing agricultural practices, literacy classes, etc. One real problem is the sense of lack of accomplishment, the feeling of futility that develops after you have been there three or four months. It is easy to become discouraged. You have to work all the harder to overcome the discouragement.

There is also the physical adjustment to the food and the climate. It is easy to slip into a state of depression. There is the problem of diarrhea, occasional dysentery. The Peace Corps doctors say to watch yourself, don't drink the water, etc., but you have to be careful not to offend the people. The first impression you make is very important. You can alienate an individual the first day by little things, such as refusing a cigarette, a cup of coffee, or a beer.

The people are nice, when sober, but there is a lot of drinking, and they can be obnoxious when drunk. Usually, very few will personally insult you. Occasionally you will encounter a nationalist agitator. It is best to walk away, ignore him to save face. It can be quite upsetting to ride on a crowded bus, sitting cramped up in one of the little seats, and have someone who has been drinking heave all over you.

One mistake a lot of Volunteers make is to play the role of the American, giving an impression of affluence, talking about the car they have at home, etc. The people get the idea you are rich and try to see how much they can get out of you. A lot of people are interested in the United States, but there are many misunderstandings. They think we are all rich, that it is a Utopia. They can't understand why a Volunteer would leave the United States and come to their country. We were suspect for this reason. What was our motivation?

The people are emotional, easily influenced. It is easy to get them enthusiastic about things, but as I said before, it does not last, they don't follow through. Their sense of humor is quite different from ours. You have to be careful about joking with them, without confianza they are easily offended.

There are many persons who are anti-American, anti-Peace Corps, or just anti-outsiders. Sometimes these are people who have a tight rein on the community and are afraid they might lose control. This is often the clergyman. If he is against you, you might as well pack up and leave. There isn't much you can do. I tried to work in another large community in my area, but I could not even talk to the clergyman. It is somewhat similar in the sugar cane communities. You have to work through the head man, he is the boss.

Some of the people in communities we weren't working in were quite friendly, insisting that we stay for celebrations, etc. I think they wanted us to become indebted to them so that we would do something for their community. A strong Fulano characteristic is that if they do something for you, they expect you to do something in return.

Well, I hope this information will be of some use to you during your service here. Of course the best source of information will come from your own first-hand experience as you work yourself into your job, but you should also benefit from my experiences.

Good Luck,

Joe RPCV

CRITICAL INCIDENTS

"Critical incidents" are just what the name implies, incidents and encounters Volunteers found critical to their understanding or performance in the host culture. These are short descriptions of these encounters, showing how the host national or nationals behaved, how the Volunteer behaved, indicating something of the outcome, followed by asking the trainee to agree or disagree with the PCV's actions, and perhaps suggest approaches that would have been more satisfactory. The incidents are ideally open-ended, that is, there is no right answer to be guessed or learned. Rather, as a confrontation between two people, the incidents are best seen as having several possible explanations and solutions, depending on the personality and style of the viewer. It is very possible that a trainee can devise a better approach than those envisioned by the staff. As one point is for the trainees to place themselves to the extent possible in the role of not only the Volunteer, but of the host national, then the best judge of the success of a suggested approach is the judgment of the other trainees as they try to see the incident through host national eyes. RCPVs and HCNs can help to draw the trainees' perceptions closer to reality. Another dimension is that the responses to critical incidents should involve certain value or goal judgments on the part of the trainee, that is, should reflect his view of the Volunteer role.

These short descriptions, ideally developed from your project's role-model, and from the community description, can be used at first simply to initiate discussion and create interest in and recognition of the validity of understanding the culture. One can then move beyond the job-centered incidents to include social or personal incidents that touch on critical factors. They can be used in conjunction with and based upon a third culture experience to increase sensitivity to cultural differences, and perhaps to demonstrate the relevance of the knowledge (or naivete) demonstrated during the community stay. They can well be used in small groups with programmed (graded) answer sheets. These evaluate each trainee's responses and value judgments on the incidents as they fit on a task--personal orientation spectrum. (See following example.) Even in a completely "unstructured program" the content of these incidents can serve to direct trainee interest and concern in the directions that the staff know need to be explored.

Even if a program has not been designed around the role-model (and our experience and conviction show that the role model should have played a large part in the planning) a role model should be introduced for at least one segment of the training, perhaps best with supportive critical incidents, and later, role plays.

How to Use Critical Incidents

Instructions to Staff

The Critical Incidents Exercise is designed to follow the Community Description Exercise and to move from the general to the more specific. It consists of a number (usually 20 to 30) of incidents reported by RCPV's, in which the situation is described very briefly; e.g. conditions under which the situation occurred and the action taken by the Volunteer. It does not go into the consequences of this action, at least to any degree. The action taken by the Volunteer in the incident should not always be one that the staff feels would be most effective, and agreement among the staff is not necessarily required. Ideally, the situation should be one where the solution would not be readily apparent, or where there might be considerable disagreement regarding the most appropriate or effective action to be taken, depending on the orientation, philosophy, or objectives of the Volunteer. The appropriate action on the part of the Volunteer should not be made obvious. It should represent an area of conflict of cultures, values, standards, or goals, or conflict between orientations or philosophies of Peace Corps service. Ideally, those areas of greatest or most frequent conflict would be represented in the critical incidents.

Although it is possible to incorporate some of the examples given here or in Wight and Casto, p. 290, in programs where they are appropriate, it is best to develop a new Critical Incidents questionnaire for each program, based on the particular assignments for which the trainees are being trained, and incorporating any new experiences reported by the RPCVs that would be suitable for use in this exercise. A number of on-the-job incidents should be included, to focus on the relationship between the technical and cross-cultural aspects of training and service. An interesting and useful area of exploration would be, for example, the problems of working in a bureaucracy. Combined with the Community Description Exercise, and conducted early in training, this exercise sets the stage for close integration of the technical and cross-cultural aspects of training and service.

Objectives

This exercise has multiple objectives. First, it introduces the trainee to additional aspects of the culture, the role of the PCV, and many of the kinds of problems a PCV can expect to encounter. Second, the trainee is not only exposed to a variety of approaches that might be taken by a PCV to the solution of these problems, but he becomes aware of the diversity of opinions, attitudes, and ideas that exist in his own group. Third, he is forced to work through the many different views in the group and arrive at agreement, or agree to disagree, but with an understanding of the different positions and the possible consequences of different actions the PCV might take. Fourth, he becomes aware of how little he knows about the culture and how much he needs to learn if he is to make intelligent decisions as a Volunteer. Fifth, he learns more about the group, about individuals in the group, and about himself in relation to them.

This exercise provides the F.A.O. with data relating to the basic orientation of the trainee towards Peace Corps service. The trainee's reactions to the way an incident was handled and his alternative solutions are very revealing. The search for consensus in the small groups will also present data as to the individual's interpersonal functioning. Trainees with authority problems will use this exercise as another opportunity to direct hostility toward the staff. Some trainees in this and the Community Description Exercise will refuse to face reality. The F.A.O. should help the trainee face reality through some direct confrontation.

This exercise is usually recognized by the trainees as having considerable face validity; that is, it appears to represent much more closely than many other training experiences the real world for which they are being prepared. Trainees quite often spend much more than the scheduled time comparing ideas and attempting to reach agreement.

Procedures

The trainees first complete the exercise individually. Each trainee indicates, by selecting the appropriate scale value on the answer sheet, the extent to which he agrees or disagrees with the action taken by the PCV in each incident. He also indicates why he agrees or disagrees and what he would do in that situation. The answers should be written on two part paper or should be handed in and reproduced so that the trainee and the training coordinator each have a copy of his answers.

The trainees then meet in their small groups, and are required to arrive at a consensus on the scale value indicating amount of agreement or disagreement with the action taken by the PCV in each incident, the reasons for agreement or disagreement, and what the PCV should have done. They are told that this must be a genuine consensus, that the only stipulations are that they not be allowed to average or to vote. If they cannot reach a consensus, they should indicate the majority, minority, and any individual positions. Averaging or voting is very often an easy way to avoid exploring alternatives, examining differences, and resolving conflict.

The group reports are to be turned in and reproduced for general distribution. It is not necessary to hold a general training community meeting to discuss each group's conclusions or decisions.

It is probably best to schedule from two to four hours for the group exercise, depending on the number and difficulty of the incidents. The schedule sould be flexible enough to allow for more time, if necessary, to complete the exercise, however. But this should be negotiated at the trainees' request and pressure should be maintained to complete the exercise as quickly as possible, but giving adequate consideration to all views on each item. An unrealistically tight schedule might force the trainees to go through the motions of arriving at agreement, without becoming involved in a thorough, meaningful discussion. If it appears that there will be insufficient time for the groups to go through all incidents, it might be wise to select those problems which show maximum disagreement on the individual answer sheets for the group discussion and consensus.

Discussion

This is usually a very involving exercise. The participants come into the group with their own individual evaluations and commitments. Arriving at a consensus may be very difficult. The trainees learn in this exercise that there are many ways of interpreting a situation and many possible solutions. They also begin to learn a great deal more about each other. They might agree on generalities in the Community Description Exercise but disagree completely on specifics in the Critical Incidents.

Some trainees might complain that the situation is not explained in sufficient detail, or that they did not have time for their decisions. This then is a good opportunity to suggest that they may never know everything about any situation, particularly what the host nationals are thinking, and that they might have to make many decisions with little or no time to reflect or to collect information.

Critical Incidents Exercise II

A second set of Critical Incidents is often used at the end of training to allow the trainees to again approach the kind of problems the PCV might encounter, but with the knowledge that he hopefully has gained in the weeks intervening between the two exercises.

It has proven to be effective to reconstitute the small groups for the exercise, including members of all regular small groups in each new group, and putting husbands and wives together if they have been in separate groups. Not only are the trainees able to apply what they have learned over the past several weeks, but they are exposed to the ideas and views of the new people and are able to benefit from the growth and understanding of each group.

The staff might wish to repeat some of the incidents from the first exercise in the second. A check can be made then to see whether responses at the end of training were different from those given at the beginning.

There are of course other useful variations in the use of the critical incidents, sequencing them in different patterns. One could use a series of constantly more complex incidents, moving from the Volunteer-centered, job-oriented to the host national, culture-centered, as suggested above, or focusing each time on a different aspect of the overseas or Volunteer situation, or in series of presentations each focused on the objectives of one particular phase of the program. In one example of the latter, staff have used sequential presentations of five to six incidents each so that:

1. The first presentation would be designed to give rise to a discussion of process--that is, the difficulties of reaching consensus, in defining the problem, or in operating without sufficient information or understanding. Problem-solving as a skill

could be part of the focus. Incidents could describe training or learning community problems. There should be no question of "right" or "wrong" answers at this point. This use is described more fully in Training Program Critical Incidents, Section B.

2. The second phase focuses on situations and behaviors outside of the training site, i.e., a third culture, the overseas experience, or Volunteer style or orientation. Content becomes somewhat more specific, and while there are still no "right" answers, discussion explores whether some answers are more appropriate than others.

3. In the third phase, much more content is introduced and focused upon the country of assignment. Actual job and culture appropriate incidents are described. In this phase, much more attention is paid to the most appropriate and effective answers for the particular individual in the particular cultural context. There would still be no "right" answer.

The differing objectives of these phases can be illustrated with the suggested response to the typical trainees' objection to "lack of information."

When faced with this objection in the initial phase, the trainer would ask, "What do you think the objectives of this exercise were?", leading the discussion from their objections into areas of group-process, group-consensus, problem-solving, etc. When the same question arises during the latter phase, the trainer would attempt to draw trainee attention to appropriate behavior overseas with the question "What further information would you ask for to solve this problem? Why would you want this type of information? How would you get it?"

These incidents, like the other sequences mentioned, would become increasingly more complex, as well as having a different focus, as trainee knowledge and skill improved. We would warn however, against over-use of the incidents. Developing their content into case studies, biographical studies, situational exercises or role plays would continue the learning process into more demanding and valuable areas of learning, which would be difficult if not impossible to accomplish with the incidents alone.

Examples of Critical Incidents

1. I had a teacher who was particularly resistant to science as a subject. She avoided it as much as possible prior to my arrival, and was very resentful of me as a science teacher. I think much of this was out of fear of failure. I actually had to exaggerate my attentions to her, building her up in all ways. I praised her every effort and pretended not to be aware of her failures. She has become a very enthusiastic science teacher and she is like a child when discovering new things.

2. I was engaged in designing and building small houses in a near-by city. One day I had to go to a conference, and before leaving I told my host national co-workers to hold up on the construction until I got back. After I left, however, they resumed the building, and upon my return they had thrown several of them together. A cursory inspection of their work revealed a shabby job and I felt that I did not want to be responsible for these houses. I was upset with my co-workers for not following my instructions, so I returned with them the following day to rebuild these houses. This time I stayed with them to make sure they did it right.

3. Upon my arrival at my job as teacher, I found a dilapidated school with buildings which needed repair. Perfectly good equipment was unused, and the sanitation was atrocious. The principal was new and unsure of himself, had a poor staff, and needed and wanted help. For two weeks I investigated all aspects of the situation, poking into every nook and asking a thousand questions, and listing everything that needed to be repaired, replaced, cleaned, or altered. I knew the staff wouldn't be any help, so I was personally able to solve most of them.

4. I was returning from another job and passed a group of people roofing a house. They were visibly struggling to carry on the operation. The only person I knew or that knew me called to me, so I turned in and offered my help. I began working in the most needed spot, and stationed two idle 12 year old boys to man the empty buckets and gradually directed changes to relieve tired workers to easier jobs so that rest stops weren't necessary. I took my turn at the hard job first, the others followed suit after me, and we finished their planned four hour job in one hour and a half.

5. During the end of a school year the top students in my class are chosen as honor students. Much too often only the students with influential parents are selected by the principal and other teachers, regardless of academic achievement. I confronted the principal and the others with my rankings of the students, taken from written tests and oral recitations in class, and insisted that we stress academic achievement rather than parents' influence in developing the "honor list." At my insistence, my rankings were accepted instead of the principal's list, which was based on the parents' social standing in the community.

6. A group approached me to help develop a park. Committees were formed and the program was expanded into getting water pipes laid in a 10 block area. The park was leveled with a tractor, paid for in part by donations from the patrons in part by a loan. A dance to help raise more money was held but was a failure. I told the people that if they didn't want a park and water pipes badly enough to participate in the project, we had other projects to work on. After six months of meetings, badly attended, we told the key people that they could take over and if they could get any action to notify us and we would be glad to help out in any way we could.

7. We have a political boss in our area, who is also the town council president. Because he has accomplished nothing and has no interest in the people except to use them to further his own goals, I got the people to have another election for a new council president. This resulted in re-election of the old president, however, 119 votes for and no votes against.

8. I was working with farmers' cooperatives up-country and I went into a village where the treasurer of our society had calmly taken $100 which had been donated by

other members of the community. He used the money to build himself a new house in the same village. Even after two years no action was taken by the other members of the community. We were teaching better co-op methods so we tried to persuade the society that this man should be punished. I talked to the whole village using persuasion and my own version of common sense, but no one made any move to punish the treasurer. Later I found out that the men in the village were just waiting for more money to be collected, thinking that they might be the one to get hold of it this time.

9. People were not coming to work on their school construction project as they had been scheduled. Finally, I visited each persons, house-to-house, the day before their appointed work day, asking why they were not coming as they had been scheduled. I tried to find out what the problems were and stressed the importance of the school for their children. Every man I visited came to work, but I had to continue visiting them and make a personal appeal to each one before they would come.

10. One of my main projects was to instill in the children a desire to read. I started a small library with books that had been sent from home. The host national teachers were all for this, of course, but for the most part I was the one who organized it and set it up. In the beginning the teachers cooperated in getting more books and the idea of things such as a story hour in every class at least once a week was well accepted. The children enjoyed it and looked forward to it. We soon outgrew the facilities in the office and I began thinking about finding a larger place. On our school grounds there was a small cement floor covered by a roof. The head teacher and I decided to look into the cost of making it into a small library. There was a saw mill in the village and we went to see the manager. The owner was there at the time and he was overwhelmed with the "poor American sacrificing so." Before I knew it he had offered to build a library for our school. Now we have our library and the children are making good use of it, but the other teachers will not come into it.

11. The problem I encountered was the uncooperative attitude of the community treasurer where I was working. I went to see some of the members of the town council and explained the problem to them. I was very honest and open with them, explaining that the treasurer would not help us with anything because of his political orientation. The council then passed a resolution saying that the treasurer was to help in all things and that he was to give full cooperation to our work in the area. He didn't like it, of course, but I am getting more cooperation out of him now.

12. When I arrived in Brazil, I was assigned to a municipal engineering office out in one of the provinces. My Peace Corps field officer showed me how to mix different compositions of mortar so I could compare them with the mortar being used on various construction projects. In this way I could determine the quality of the mortar being used on these projects. One day the Chief and I were out inspecting a building project, quite an expensive project which was supported by the people of the village--they wanted it and were paying for it. I took a sample of the mortar being used, because the contract specified top quality consistency. The mortar tested out to nothing but lime and mud. I did more investigating and found that the Chief and the Contractor had a graft deal in which they were dividing up project money between themselves. I was really in a dilemma, but finally decided to do nothing about it because this would just impair my ability to work with the Chief in getting other projects completed.

13. I had worked in the municipal engineering office for some time and had developed a good friendship with Carlos, the other architect in the office. One day we were having a planning session with the Chief, discussing things on a professional level, and I happened to suggest a technical shortcoming on one of Carlos' designs. This suggestion seemed to be accepted quite readily, but it was never acted on, and since then our relationship has changed. Carlos is now quite formal, and speaks to me only when I approach him.

14. I entered an isolated rural community to find out the desires of the community as a whole, to determine who were the dynamic community-minded individuals, and to organize them into an independent and functioning group to develop these desires into reality. The progress was slow; I was there for over seven months before I began to make any headway at all. After about ten months in the community I was transferred to another locale, and upon my departure there was still no tangible evidence of progress, except that the people had formed a committee and a working group for the construction of a badly needed bridge.

15. A Ghanian engineer and I were working on a school construction project. The plans were completed, but the engineer kept changing the details and arguing over small points in spite of my carefully drawn plans and designs. Rather than lose a friend through these arguments, I left the construction after the footings were completed (once these footings were completed, few changes could be made since the walls can't then be moved). I wasn't sure I had done the right thing but when I was invited to the construction site, I saw that the school was more "ours" than mine and although it was not quite as I had designed it, the details changed were minor and the school was completed.

16. After working in the municipal engineering office for several months, I was given a choice of two possible jobs for the remainder of my service in Thailand. One of these would be working with a group of municipal leaders, trying to help them organize themselves for the development of their cities. I would be the technical consultant, advising them in the design and construction of roads, water systems, parks, etc. But the main taks, as I was told, would be not to use my technical skills in actually completing projects for them, but to stimulate the host nationals to use their own potential and resources so that they would become self-sufficient. The other job would be to stay in the municipal office and utilize my technical skills in working on projects for the whole province. I felt that the best use of my skills and competence would be to work in the central municipal office where my ideas and designs would be realized in actual construction projects; so this is where I worked for the remainder of my service.

17. When I arrived at my site (a Municipal Engineering Office), I was happy to find another Volunteer architect who could speak Spanish well and who seemed to be well accepted in the office. He seemed friendly enough at first, but within a few weeks he was complaining constantly, not just to me, but to the Peruvians in the office that I showed up late for work and didn't take my job seriously. I tried to explain in my lame Spanish that it would take me some time to find my place in the office and that I would have to become more fluent in the language before I would work as the other Volunteer did. He hasn't been the least bit willing to try to understand, however, and I feel that my Peruvian coworkers are siding with him. If something isn't changed soon, I doubt that I could ever work effectively in this office. I am making a full report to Peace Corps Headquarters, pointing out how resentful and uncooperative the other Volunteer has been, and requesting that either he or I be transferred to another site.

18. The surveyor who worked with me on the park I was building was a recent graduate of the local vocational school and about my age. We soon became good friends and one day I suggested that he meet me the next evening for dinner. Unfortunately, he misunderstood me and showed up that same evening. It happened that I was going to dinner that evening with another friend, the Chief of the Engineering Office in which I worked. I suggested that since we were all here, we should go out together. This seemed agreeable to the surveyor but the Chief became very upset about sharing the evening with someone else and implied that I would have to choose between the two of them. I told him that this was childish and that the three of us were going to dinner together. He had no choice but to agree, but it was a pretty strained evening, and he still seems resentful and not nearly as friendly as before.

Editors' Note: These incidents have been chosen from TEFL, CD, and Engineering projects, as their content makes clear. As noted, early presentation is undoubtedly more effective if the incidents reflect aspects of the Trainees' job assignment as these do. Notice, however, that the last few incidents are more complicated and begin to involve other PCVs and cultural problems. A training program could build from job-centered incidents to cultural ones (i.e. non-job situations) and eventually, following Peace Corps Evaluator Park Teter's recommendation, incidents could be developed describing situations that might occur between the host nationals in the role model. The trainee would then have to project himself into the culture and position of the host national and attempt to understand how he reacts and why he reacts as he does. It would be useful to use a description of the American culture, such as that developed by Edward Stewart*, as a basis for developing incidents between host nationals that might be completely misinterpreted by the imposition of American cultural standards or expectations. This might very quickly and very effectively demonstrate the cultural bias and perception of the trainee. The trainees might be assigned to devise incidents reflecting value conflicts between host nationals to encourage a deeper study of the culture.

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*Dr. Edward Stewart, Aspect 1. See American Culture, Section C.

CRITICAL INCIDENTS EXERCISE

Instructions to the Trainees

In the following pages you will be presented with a series of incidents or situations which are typical of those commonly experienced by Peace Corps Volunteers. None is necessarily related to another. They represent a random sampling of Volunteer reports from the field. Read each incident carefully, studying the entire situation with all its implications. Then respond to the following questions regarding the incident on the separate answer sheet.

1. Do you regard this particular incident as a success or a failure in relation to the activities of the Volunteer and the goals of the Peace Corps? How much do you agree or disagree with the action taken by the Volunteer? Indicate your response by selecting one of the nine points on the scale provided for each incident on the separate answer sheet. Write the appropriate number in the space provided.

2. When you have completed question 1 for a particular incident, indicate in a very brief statement why you responded as you did and what you would do if you were the Volunteer in that situation. The space for your answers is provided on the separate answer sheet.

WORK RAPIDLY.

When you have completed all the incidents, place your answer sheet inside the booklet and return it. Be sure that your name is on the answer sheet.

(Example of the Critical Incidents Answer Sheet.
Additional Pages should be Added, Depending on the Number of Items.)

Critical Incidents Exercise

For each item, select your reaction from the following scale, then answer the other questions. The number you select from the scale should indicate the extent to which you agree or disagree with the opinions, attitudes, or actions of the PCV in each incident.

Completely disagree.	Almost Completely disagree.	Disagree quite a bit.	Disagree more than agree.	Agree as much as disagree.	Agree more than disagree.	Agree quite a bit.	Almost completely agree.	Completely agree.
1	2	3	4	5	6	7	8	9

1. Agreement__________ What would you do?
   Why?

2. Agreement__________ What would you do?
   Why?

3. Agreement__________ What would you do?
   Why?

4. Agreement__________ What would you do?
   Why?

5. Agreement__________ What would you do?
   Why?

6. Agreement__________ What would you do?
   Why?

detail and with exactness. To accomplish the intended process of learning, the case reader should be able to extract the following points from the case text:

1. he should have a feel for the factors bearing on the case problem.

2. he should be able to segregate the important from the unimportant.

3. the case should be written to provide an adequate base against which decisions or recommendations could be made.

Beyond writing style and the just mentioned points, the following guidelines suggest how cases etc. can be written for relevance to Peace Corps training:

a) They should, at least in the early stages of training, be task oriented; that is, the problem should frustrate an acceptable and definable task or project.

b) They should involve recognizable emotional involvement. For example, role plays or critical incidents demonstrating a host national's insistence on the polite forms before settling to business make little impact in training, if they seem preferable to a business-like approach. Illustrations of the lack of privacy might have more immediate impact.

c) They should involve a concrete problem. Much of what happens overseas is a complete mystery to the foreigner and therefore of little value in training anyone else. The source of the story will know that something went very wrong, but unless he can isolate the factors causing the problem, it will be difficult for the trainees or the staff to do so. All relevant information must be available, which means the reporter must have a pretty good idea of the factors at work. If not, perhaps a HCN could decipher it for him. Stories or incidents in which host country behavior is incomprehensible are not a part of learning.

d) They should show the Volunteer involved as concerned, emotionally involved, and at least trying. Trainees will often refuse to identify with a Volunteer who is shown as highly critical, or who seems to see the host culture as inherently offensive or inferior, and therefore refuse to accept the Volunteer's problems as relevant to them, reasoning that they will be more understanding, speak the language better, etc. This warning holds true, as well, for some of the more bitter, tell-it-like-it-is RPCVs. Often an RPCV who sounds too hostile or is too critical will alienate the trainees who band together with offended HCNs against the RPCV, invalidating any impact he may have had on training.

Peace Corps Manuals, as Profiles in Persistence, Some Problems Faced by Peace Corps Volunteers, prepared for Community Development workers in Latin America; Because You Lead Us, for teachers in Turkey and the Near East; In the Crowd's View, for rural community action workers in India; Where Are You Going, for teachers in Thailand; Who Dares to Bring, for teachers in West Africa; With Time, for teachers in Ethiopia, provide well-written, usable examples of such case studies.* The Scenario, discussed in this section, is an excellent example of a sequential, developing series of case studies designed to achieve important learning skills.

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*All relevant, of course, to areas other than the countries designated, and all available from Paul Spector, American Institute for Research Institute for International Services, Silver Springs, Md., along with the Instructor's Guide to Fundamentals of Overseas Service.

Sample Case Studies

Two examples are included, showing two more widely used models. The first, taken from an OVS collection of "Cases and Material on Problems of Social Behavior Encountered by Peace Corps Volunteers,' is an attempt to introduce many of the more subtle problems and quandries confronting the Volunteer. Suggested discussion material follows. The second was developed for a Peruvian Cooperative Program and focuses on effective use of information, decision-making and problem-solving.

Peggy did very well in training. She is disappointed when she finds she has difficulty overseas. The problem is that she does not feel comfortable with host country nationals. She finds she has nothing to say to the women, and she is afraid of the men. Although she does her job well, and gets along well with her co-workers, she gives up on after-hours contact with host country people, after a few tentative attempts to meet them socially end badly.

She turns instead to the companionship of Dave, a PCV in her village. She has liked Dave since training and feels very comfortable with him. He is a sympathetic listener, and she finds herself pouring out her troubles to him evening after evening.

One evening when she is feeling particularly despondent, Dave makes a pass at her. She doesn't like it, and makes it clear to Dave that she doesn't want that kind of thing. Dave is very hurt, and accuses her of trying to maintain a one-sided friendship where he gives and she takes. He says she has to understand that he has needs too, and that if she won't help him he won't help her.

Peggy is panic-stricken with the thought of losing the one person she feels she can talk to and angry because of his attitude.

The Central Issue: The support PCVs should give each other.

Questions:

1. Is Dave correct in accusing Peggy of taking advantage of him in a one-way relationship?
2. Is Dave justified in asking for what he does?
3. Discuss Dave's needs and Peggy's needs. How should they help each other? What obligation do they have, if any, to help each other?
4. What can Peggy do in such a situation? What other resources are available to her?

. . . .

Since 1965 there has been a strong agricultural cooperative movement developing in the district of Santa Rosa. Under the leadership of Ing. Carlos Gutierrez, dynamic extension agent based in the town of Santa Rosa, SIPA had organized three ag. co-ops and was providing them with technical aid and loan assistance. Gutierrez requested Peace Corps assistance in his work of co-op education. The Peace Corps elected to assign PCV Jimmy Quick to work with Ing. Gutierrez. One week after Quick's arrival to Santa Rosa, Ing. Gutierrez was transferred.

GEOGRAPHY... Santa Rosa	Santa Rosa: District Capital; very dry, hot during day, cold at night; on the northern edge of the Sechura Desert; population of about 3000; located one hour's drive south by paved road from Piura (pop. 150,000), capital of Dpt. of Piura. Santa Rosa has a local SIPA extension office, a church, and a market (central Sunday market of district).
Outlying Settlements	All three ag co-ops are located outside of Santa Rosa in separate rural settlements (indigenous communities) adjacent to large cotton-growing haciendas. The haciendas employ the indigenous farmers. Dirt roads (frequently choked with sand drifts) exist between Santa Rosa and the

indigenous communities, but public transportation is infrequent and very irregular, usually requiring 4-wheel-drive vehicles. To arrive at these communities the PCV must either walk (3 hours), or take the SIPA truck. With no agency support it could be a tough situation.

Transp.

Water scarcity

There is a severe water problem in outlying settlements. The Piura river waters the Santa Rosa region. Although it floods briefly in February, the river is hardly more than a trickle. The water rights to what little water there is are owned by the haciendas. No water is available to the indigenous communities. Members of these communities have their own land but it is useless without water. Only about once every seven years can they grow their own crops. This is due to the coastal rain cycle--there being only enough rainfall about once every seven years to sustain agriculture. The private cotton haciendas supplement their water resources with wells.

HUMAN........

Education & literacy

The only schools in the region are two primary schools (one for boys, one for girls) located in Santa Rosa. The outlying settlments have no educational facilities. Outside Santa Rosa, 85% of the people are illiterate. The nearest high school is in the city of Piura, which also has a University.

Med. Facilities & living cond.

Santa Rosa has a doctor and a pesta medica (clinic). The nearest hospital is in Piura. The outlying communities have no medical facilities or doctors. The outlying communities are primative--all houses of mud and stick, except for co-op building and well houses. No restaurants, pensiones; no electricity, no potable water. All stores or cantinas are family concerns, very poorly stocked; no refrigeration; beer and chica are drunk warm; milk, beef, chicken, eggs are scarce. In Santa Rosa living conditions are scarcely less primative. The town has had electricity in the past but their generator is broken-down. No running water. No toilets; few latrines; outside S.R. latrines are non-existant.

AGENCY......

Ing. Carlos Gutierrez won considerable prestige for his work with the ag. co-ops in the district of Santa Rosa. His transfer involved a promotion to a higher-level job within the SIPA organization.

Gutierrez's replacement is a "dud" (Jimmy Quick's assessment). His name is Ing. Horacio Velez, born and raised in Piura. He has extensive experience in 4-H clubs, is disinterested in co-ops. He is a fat, dull lethargic individual who seldom leaves his SIPA office to see the farmers. He uses the SIPA vehicle for his personal business, takes it home to Piura with him in the evening. He refuses to let Quick use it. He informs Quick that the SIPA budget will not permit the office to buy a horse for Quick to use.

The farmers in the region do not like Velez at all.

GOALS ---

Entry Problem - No matter what you are told here or in country, things may be different. In other words--hang with it.

Solution of problem not possible--We are not here to solve the problem, but rather to look at various possibilities. We are examining the problem-solving process or technique, not the solution itself.

Introspection -Do you really want to get involved in this type of situation yourself?

The Question WHY?

The relevance of the PCV centered role-model to an understanding of the basic concepts of the new culture will perhaps be questioned. Certainly the connection between daily frustrations and puzzles and the great truths of a whole way of life are rarely made by Volunteers in the field. The connection is, of course, always there, and it is the responsibility of the staff to provide the effort of imagination to "only connect" the two, and to demonstrate to the trainee that it can and should be done. We have urged that trainees and program planning move consistently outward from the model center to reach deeper into the realities of the world around them. Evaluator Park Teter has demonstrated, starting from a simple school room incident, how effectively this can be done. The following is an excerpt from his well-done recent evaluation of cross-cultural training, Let Them Eat Cake.*

"The ways of exploration are varied, and variations among the assignments, skills, interests and motivations of Volunteers preclude any single approach to uncovering what is not readily apparent in another culture. But all the possible approaches converge on the same question: WHY?

"If Volunteers are told that Moroccan students often cheat without learning why cheating is common, if they are warned that Afghan nurses often neglect their patients with no explanation of why patients are neglected, the Volunteers will find little reason to respect their hosts and scant means to serve their needs. And it is through an understanding of the causes of behavior in the culture that the Volunteer can understand why an Afghan nurse who neglects strangers might be horror-struck at the thought of Americans putting their own parents in old people's homes, and why Moroccan students who help one another on examinations would be repelled by the impersonality of transactions in Western business, government and education. Unless the satisfactions of personalized encounter and mutual dependency can be conveyed along with the indifference to accurate testing and grading, unless the depth of feeling for kin can be related to the shallowness of concern for strangers, the Volunteer will be prepared to find, and therefore is likely to find, a society that is sick rather than a civilization facing a crisis.

"One could argue that the Volunteer needs no general picture of a civilization. But, whether he admits it or not, the Volunteer in fact does develop an image of his total environment, a mental framework within which individual events and people are seen and understood. If that framework does not extend beyond his hospital or school or town, he will misunderstand what is happening in that hospital or school or town. Does it make any difference whether that framework is a sick society or a civilization in a crisis? One need only imagine the difference it makes in the Volunteer's attitudes toward the nurses or students, the difference it makes in his concept of his own role.

"(Peace Corps) wants Volunteers to understand what Afghans or Moroccans cherish in their culture; RPCVs usually want to warn trainees against what Americans find repellent in that culture. Both views make sense. Either view taken alone invites trouble.

"If a Volunteer only learns what in the host culture 'turns on' the hosts, he will be surprised to find aspects of the culture repellent to himself. This unexpected experience will lead him to dismiss the charms of the culture which he had been taught as the training staff's wishful thinking, romance, or inexperienced idealism. If the Volunteer only learns what in the culture 'turns off' Americans, he may never discover, let alone share, what his hosts cherish in their way of life. He is likely to 'discover' instead what he was trained to discover: vast unpleasantness.

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*Park Teter, Let Them Eat Cake, a Look at Peace Corps Cultural Training, (PC/Evaluation, October, 1968) p. II, 55. An excellent, highly relevant study of the past few years' training. Although the evaluation involved only Near East programs, the insights offered would be of benefit to any program.

"It is not enough to expose a Volunteer to both the light and the heat in his new culture: he must recognize that both emanate from the same fires. This connection between what he finds attractive and repellent is alone convincing of the reality of both. Without exploring the question 'WHY?', the Volunteer is unlikely to regard his host country with both realism and affection, to find people whom he 'knows, and yet likes.'

"It is no use reciting . . . generalizations to trainees. What happens during training will be more convincing than any amount of staff exhortations. What usually happens? 'We're told Moroccan culture is rich, but we get no evidence.'

"Most programs provide some background on the civilization alongside the handy hints for coping with (its problems). Some of the lectures and some of the war stories are quite worthwhile. But what is almost always missing is any connection between them. How can the concept of God and the rate of economic growth be connected with study habits of eighth graders and work habits of extension agents? If Peace Corps wants the lesson to sink in, it should be taught backwards.

"Instead of beginning with the life of Mohammed or the early Persian Empire, the most immediate problems of Volunteers or, better yet, host nations can be traced back to the most basic forces which ultimately create such problems. The following example is much too brief to do justice to the method, but hopefully it indicates a direction in which cultural training can profitably proceed.

"Consider a critical incident, perhaps introduced as a situational exercise, in which a class of Afghan high school students go on strike because their Volunteer mathematics teacher included in an examination, problems which had not been presented in class. It is easy enough to describe how the students behave. To explain why Afghan students insist that examination problems be identical with class problems is not at all easy. It is probably never evident in the experience of the incident.

. . . .

"The question, 'Why did the Afghan students rebel against solving unfamiliar problems?' can be analyzed into several other questions, including:

1. What has been the past experience of these students which encourages such an attitude to solving problems?

2. How does the students' perception of their future, both immediate and long-range, affect their attitude toward solving problems?

"Much of what goes on in the school and in the home could be learned by observation. For example, a Volunteer may observe that a student in his own home is allowed no privacy to study, that his educated parents do not read books, that the father makes decisions for the children which in America children normally make for themselves. The Volunteer may observe in the school that other teachers rarely give problems on examinations which have not already been solved in class, that the teachers insist on a degree of social and intellectual deference from students not normally found in American schools, that the subjects taught in the school are in no way related to the experiences of the students outside the school. Such observations will necessarily be incomplete. Even so, these observations can help explain why the students felt that they neither can nor should solve problems through their own efforts. But these observations simply drive the question back one step further; they do not explain why fathers and teachers prescribe solutions, why the father had nothing to do with books after school and the books in the school have nothing to do with the life the father leads and his children will lead.

"Even if conclusive answers to such questions were available, they would be too complex to present in a training program. For this case study, two areas of exploration might be selected, say, economics and religion. What does problem-solving have to do with the economic life of Afghan fathers and teachers? With their religious life?

"In traditional sectors of the Afghan economy, as in high school examinations, a man is seldom called upon to solve problems for which he has not been specifically prepared. A craftsman can learn, as an apprentice, the models which he can expect to reproduce for a lifetime. . .A farmer's problems seem no different from the problems his ancestors faced with the same crops, the same tools, the same weather, and the same landlords. If the traditional craftsman, shopkeeper, and farmer can acquire the accumulated wisdom of their predecessors, they will normally feel well prepared to deal with the problems they expect to face. To demand that they also be prepared to face unfamiliar problems would appear pointless.

"In his religion, still more so, the Afghan has no need to discover for himself the answers. Everything he needs to know in order to lead the good life and prepare for the life hereafter has been known for centuries. In his compassion for man, God has provided in the Koran a guide which is both complete and final. It does not tax men with what they do not need or cannot understand, neither does it omit the answers to any questions man might legitimately ask. Knowledge is revered by Moslems, but the knowledge which has been given is infinitely more worthy than any knowledge man discovers, even as the Giver is infinitely more worthy than man.

> Then We created the clot a morsel,
> Then We created the morsel bones,
> Then We clothed the bones with flesh,
> Then We produced him, another creature. . .

In the Bible, too, man is created of clay. But he is created in the image of God, a notion blasphemous to a Moslem.*

"Behind the Afghan student's reluctance to rely (on his) own powers to arrive at truth lies a different concept of what they are, and what their lives are all about. Peace Corps (staff) may assert that 'unless man is given something to make him struggle...he becomes an amoeba,' but the name of the religion of Afghanistan means 'submission,' and the everyday greeting among Afghans means 'peace.' Why should a Peace Corps Volunteer disturb the peace in an Afghan school by asking Afghan students to struggle for answers to new problems?

"Because Afghanistan's problems are new, even the craftsman, the shopkeeper and the farmer are entering times when the answers that sufficed for centuries are suddenly of no avail. With the development of transportation, the shopkeeper's supply and demand are beginning to change. With the spread of electricity the craftsman's tools, and even his hours of work, are changing. Sons raised on the farm can now find work in the city; daughters protected by walls and the veil can now watch Hollywood romances. The Afghan schools will fail in their obligation to prepare students for their future if they fail to prepare them for changes likely to take place in their lifetimes. How can schools prepare students for these unknown opportunities and difficulties if it cannot even prepare them to solve unfamiliar problems on examinations?

"The school system cannot prepare students for a changing economy if it clings to educational traditions established for teaching the unchanging truths of a religion. (Indeed, those presently spared extensive formal education may adapt more readily to modernization.) Many on training staffs would be very reluctant to give Volunteers the idea that their mission is to reform another country's educational system. However, these same people would not object to the Volunteer's giving unfamiliar problems on an examination.

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*However, in a June 13 commencement address at Harvard proposing an international voluntary service corps, the Shah of Iran quoted precisely "this great verse in the Bible," adding: "I have no doubt that God did create men in His own image." The remark is striking testimony to the basic cultural changes beginning in Iran.

To prepare the Volunteer for such a limited task, is it really necessary to drag him back to the origins of Islam and forward to the economic future of his students?

"Perhaps if the Volunteer realizes how deep are the sources of opposition to his examination methods, he will be less surprised, angered, or disgusted by his students. Perhaps if he realizes how relevant problem-solving skills will be to their economic future, he will not give up the search for ways to teach those skills."

Biographical Case Studies*

Personalized and specific elaborations can be used to further explore personalities involved in critical incidents, role-models, role-play, or case studies, or could, of course, be used alone. The practical value of understanding what an RPCV has called the "influencing, but masked element" in another culture, would as Peace Corps Evaluator Park Teter has said, be enormous.

"But," he adds, "understanding others is not only a means, it is itself a goal of the Peace Corps. We seek an understanding of people who are profoundly different in their view of themselves and their world, profoundly different in what they seek in life. For a Volunteer to assume that he can understand people of another highly developed civilization solely through his encounters with these people is not only unrealistic, it is insulting.

"The casual stabs at explanation that now dominate cultural training may be worse than no explanation at all. For example, students' lack of confidence, nurses' neglect of patients, or extension agents' inactivity often is simply attributed to Islam's fatalism, to the 'in sh'Ullah (if God wills) complex.' A Morocco Volunteer paraphrased the lesson of his 1966 training program: 'Just get rid of in sh'Ullah, and watch 'em work.' What to a Moslem is testimony to the majesty of God is thus reduced to a pretext for sloth. It would be better if fatalism were never mentioned in training than to serve it up as Islam's summa theologica, ignoring the basic spirit of the religion and ignoring the centuries of economic stagnation that have surrounded the religion. Such crude oversimplification is not only irreverent; it is worse than useless. If the Volunteer's only explanation of Afghanistan's problems is the 'in sh'Ullah complex,' he will find no real means to serve Afghans. The best he can do is to become, himself, fatalistic.**

"To make the Volunteer aware of what his new country is all about, he must study what takes place during the 99 percent of the time that its people are not encountering Volunteers. An important element in training then would be case studies, critical incidents, and role playing exercises in which Afghans interact only with Afghans, Moroccans only with Moroccans. Except for the absence of the Volunteer, these exercises would be pursued according to the same principles as the incident involving the Volunteer with local students: explanation would be pursued backwards from the immediate event to some of the underlying causes.

A case study might focus on an individual Moroccan or national of any country dealing with an agency of the [his] Government. His efforts to appeal through strategically placed relatives could illustrate something of the power of kinship and the satisfactions and difficulties that flow from it. The background of family structure, including its importance in a traditional economy, could be explored. The demands of a modernizing state could be shown in conflict with kinship traditions, and those kinship ties can be examined as the mediation and protection for individuals confronted by an otherwise untrammeled and impersonal state. If the Volunteer can glimpse some of the complexity of the rival and changing claims of the state and the family, he may be less hasty in his judgements of both.

"*It would be unrealistic and condescending to study another people solely in terms of its problems.**** Case studies of cultural problems can be supplemented by examples of the* achievements of the culture and the satisfactions it offers its people. To integrate the problems and the satisfactions, one might again begin with the immediate and proceed to the underlying. An effective device for prompting such a study is the profile of an individual member of the society.

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*Teter, 1968, p. II, 79.

**Editor's note: See Case study, "The Teacher" (Role-play section, this volume) for the kind of over-simplification that can neither satisfy the need to understand the culture nor enable the Volunteer to contribute to it.

***Emphasis the Editor's.

"To serve as an example, a profile of a [host national] police officer* written for training by an area studies consultant is included. Such a document should have certain essential characteristics. The person described should be fairly representative of a class or type of host national. Yet he must appear as a distinct individual, lest he become a stereotype to be used uncritically by Volunteers. Something of his family, childhood, marriage, career, leisure, and future plans should be included, as should his feelings about each. These should be revealed through specific incidents and situations, not generalizations. Contrasting profiles of different people in the same position can suggest the individual variety possible among the host nationals, though they could not, obviously, duplicate so much variety. Thus an agriculture Volunteer might be given two or three profiles of farmers, several of extension agents, perhaps a couple of higher agriculture officials. An English teacher might read profiles of fellow teachers, students, and principals. Both could profit from profiles of local women, from childhood to grandmotherhood, and of such local leaders as mayors, mullahs, and police chiefs.*

"The preparation of such profiles could be done by carefully selected Volunteers and host nationals under the supervision of someone who combines writing skill with a deep understanding of the people involved. The preparation of a profile might even be an exercise for trainees to pursue with their language instructors."**

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*Editor's note: While a police officer is not usually one of a PCV's immediate contacts, he is an example of a newly formed elite that is vital to his nation's modernization and of the emerging class of bureaucrat-official whom Volunteers often find unsympathetic.

**Editor's note: The role model questionnaire included in the section on the role-model in this volume, is one device for gathering basic biographical material from Volunteers in the field. This would probably have to be combined and rewritten but can provide a wealth of sympathetic insight. Asking the host national to provide a profile of himself might lead to embarrassment or worse, but he probably would enjoy giving the profile of someone he knows. Both trainees and host nationals should have such an exercise carefully explained to them in advance.

Profile of a Police Officer

Captain Folani was born 30 years ago in a provincial Asian city. His grandparents had come to the city as refugees from another part of the country during a time of political upheaval. Folani's father, a man of moderate means, owned a village near the city and also operated a small trucking firm. The father and mother were first cousins. Besides Folani there were four younger brothers and two sisters. This, together with an aunt, made up the household. Three other related families were immediate neighbors. Some 30 to 40 other relatives also lived in the quarter.

Folani was given a "modern" education. That is to say he was not sent to a mecktab (traditional mosque school) nor apprenticed to an uncle or cousin but instead attended government schools. Some members of the family, particularly his father's eldest brother, strongly opposed this departure.

Folani's memories of his childhood are very happy and at the center of these memories are his parents. He relates, with pride, story after story of his father's sternness and rectitude and of the swiftness and force of his discipline. He speaks as often of his mother and of her perfect kindness and patience. If Folani has any mixed feelings concerning his parents they are not expressed. He appears to feel toward his father enormous respects, toward his mother, enormous love. There is no reason to believe that these feelings, by and large, are not genuine.

Free time, after school and summers, was spent in much hanging around the shops and offices of his numerous male relatives. This involved making himself useful but there was also much companionable lounging with cousins and uncles of his own age. There were the usual picnics and weddings and other family gatherings. Sports were of little importance.

Folani has particularly happy memories of Ramazan, the fasting month. Since it was customary to sleep or rest during the day, the boys were allowed to roam the lanes of the quarter late into the night. Also, there was the meal taken just before dawn and the beginning of the daily fast. Special foods, not often eaten at other times of the year, were prepared. In Folani's family it was customary for relatives from near-by houses to come together for this meal--what with servants and perhaps a few friends, some 20 to 30 people. According to Folani this was an occasion of much excitement, horse-play, jokes and general festiveness. After the meal they would go to the roof for the sunrise and pray.

The mother's brother thought it desirable for Folani to enter the police force. Several family members were in regular government service, two in religion, one in medicine, many of course in trade, but none in the police. For general purposes--the getting of licenses of various kinds, a possible transgression on the part of some family members, etc.--it would be advantageous to have a member of the family in a position of influence in the police. Also, the elders believed that Folani had the character traits necessary for a good police officer. Finally, this was a profession of which Folani might be proud, which would give him the respect of his family and community. Folani himself had no particular avocation for the police but the reasoning of his elders seemed sound and then, too, it was his obligation to do whatever was best for the family so long as there was no deep aversion on his part to the profession chosen.

Through exams and the good offices of connections Folani entered the Police Academy in the capital. His feelings were those of a boy from the south of the United States who had been admitted to West Point; he had been chosen to become a member of an elite.

The three years of Police Academy was one long boot-camp. The life was extremely spartan and the discipline most exacting. Folani recounts the Academy experience with satisfaction for, like most Persians, he admires discipline so long as it is not arbitrary, so long as it is just and productive. Also, the severity of the regime was softened by the camaraderie at the Academy and by the Thursday nights. On Thursday afternoon he and his friends would go to the bath and then repair to a cafe for drinks. After this they would find a woman with whom they were busy till dawn. Folani became extremely fond of some of these women and often mentions them. For him they were not "things" rather than "persons"--as the Western observer so often mistakenly thinks.

After graduation, Folani received extremely desirable duty. A powerful friend of one of his uncle's spoke to another powerful man with the result that Folani became a patrol officer on the Bustani Road, one of the capital's poshest boulevards. In his brand new Benz, and his brand new uniform, he cut very much of a figure. His personal appearance--his carriage, impeccable dress, handsome figure and face plus his dignity and friendliness --had, of course, helped in getting this duty.

Folani returned of course to his city since he was now head of the family. Shortly after his return his mother informed him that she had been looking around for a wife for him and had several possibilities in mind. Folani was anxious to meet the girls, for his mother, he knew, loved him very much and so would have chosen fine girls for him to consider.

The girl he finally chose, in consultation with relatives and friends, was "ghareeb" a stranger; that is to say, not a member of his family. However, she was from his own quarter and her family were both successful and honorable. The girl herself was good looking and intelligent. She did not wear a chadore which suited him since he had decided to marry a "modern" girl.

He saw the girl several times before his marriage. On one of these occasions, when they were walking together at night, he told the girl what kind of man he was, his faults and virtues and what he expected of a wife. The girl was agreeable. After the "mahriay" had been settled, a sum equivalent to about five thousand dollars, they were married. It was a traditional wedding. There were several wedding parties. On the night of the wedding his male relatives and friends along with some hired minstrels took him to the baths. Later he and his wife looked into the wedding mirror and saw each other as reflections, broke sugar, the other customs. A wedding chamber was prepared, perfumed, the bed laid with the special sheets and coverlets reserved for the wedding night . The next morning, as is the custom, his wife immediately took up her household duties.

Through the usual influence, Folani was appointed to a good post in his city. It was very lucrative. Then there was sudden, unexpected, quite serious reform in the police force and Folani found himself accused of peculation. He was not dismissed, but instead exiled to a small, distant and undesirable town and demoted in rank. As in the case of his grandfather and father, as in case of so many people he knew, there had been, out of the blue, the sudden change in fortune.

Folani disliked his new post and he felt rancour as well. How was he to have known that normally accepted practices were no longer to be tolerated. However, he made the best of it; it was his "gesmat" his fate. He did not, by the way, bring his wife to the town for he believed it would be a hardship for her.

Folani served in the town for a year. Then partly through influence, partly because his superiors felt that he had had enough, he was transferred to an agreeable city in the North. He has lived there ever since.

Folani is convinced of the need and usefulness of his work, believes that he does it reasonably well, and is very satisfied with the status it gives him. However, the work disappoints him in two respects. It does not provide him with nearly as much money as he had expected and would like. The new reforms have cut off many, though not all, of the old irregular sources of income. Secondly, the job is routine and the hours rather long. He reminisces often about the offices and shops of his father, uncles and cousins, of how casual, informal, at the same time exciting they were. He speaks particularly of how much more leisure time there used to be, of how often the shops would be closed and the men would go off for a few days of pleasure in a garden. Sometimes he thinks of leaving the police force and becoming a merchant. So far he has been held back by his obligation to his family and by the inducement of fairly early retirement and pension.

Nor is Folani's marriage altogether satisfactory. He has granted his wife many of the freedoms of a Western woman. She works outside the home and also attends the University. She has the use of the family car--like the women Folani used to see on Bustani Road. In theory he believes that she should have these freedoms and yet her actual exercise of them makes him uneasy. The woman herself is not very happy. One of the conflicts between them is her belief that with more and more independence she will be happier. Neither Folani nor his wife have any clear idea of what her role should be. For a time they considered divorce but now once again they are trying to "build," as they often say, their marriage.

There is one child, a girl, and the wife does not want more. Folani is more or less agreeable to this. In a sense he would like many children and to become, like his father and many of his relatives, a patriarch in his old age. On the other hand he believes that his family should be limited so that he may provide the "advantages" though his attitude toward these is becoming somewhat ambivalent.

Folani, his wife and daughter live in a new Western type house. There is the automobile parked in the drive, T. V., and various "appliances." The house has a living room and dining room complete with coffee tables, chairs, etc. When they first moved into the house they tried to live in these rooms, but could not, and now they are only used for guests. Folani and his wife live on a carpet in a smaller room.

Both Folani and his wife miss the sense of neighborhood. They do not know the people who live to either side of them and they have no relatives either in the neighborhood or the city. The old family festivals--the weddings, receptions for returning hodgies, the picnics, the meals before dawn in the fasting month--all these are gone. So far as friends are concerned, the Folani's have them but not many, for the character of the people of this city is very different from the character of the people in their own city. In both their neighborhood and the city the Folani's feel, and are, strangers.

Folani likes poetry, keeps a note-book in his pocket, and exchanges poems with his fellow officers and others. He goes often to the cinema. On Thursday night he and his wife go with another "couple" to some restaurant to dine. These things, their work, their child, are their life.

Folani thinks a lot about this life and also that life, the old one, the past. This one has many advantages. He looks with pride at the automobile parked in the drive. It is so convenient to have the bath in the house. In appearance his wife might be out of a foreign film. Yet in some ways it's all rather "dull," rather dry. It is taxing, too, particularly decisions, whether to act in the new or the old way, in the end often mixing the two. By and large, however, he believes these new ways are best. They will bring him happiness. In his reveries, though, Captain Folani rarely projects the future, often remembers the past, the meal before dawn in the fasting month.

. . . .

Another example is given here of a "child's-eye view" of Afghan life. This was written by Linda Abrams and has been successfully used in several training programs.

C-356

Subzwar

My name is Mohammad Zaher. My father's name is Abdul Karim. We live in the town of Subzwar. There are about 1000 families in our town. I am the third student in the 9B class of the lycee. Our town has a primary school and a girls' middle school, too. Now I am going to tell you about my life in Subzwar.

In the morning my family gets up early. I wake up when I hear the bells on the donkeys in the street outside. Many farmers bring their fruits and vegetables to market from a long distance, and they begin before the sun is up. Soon they will begin to shout about the fine fruits they are selling as they walk through the streets.

Our house has two rooms and a kitchen in a small compound. The family eats and sleeps in one room and the other room is for guests. The walls and roof of our house are made of mud and straw and they are very thick, so that it is always cool inside, even in the middle of the summer. In our compound we have a garden. There are some vegetables in the garden but all around the house we have flowers. Our town is famous for its flowers.

Before sunrise the men begin their day. I am the oldest son in my family and I help my father with his work. First we go to the mosque to pray. Most of the men of the town are there, and afterward we walk with some friends to my father's shop, which is very close to our home. The spring is the best time for this walk, because the rain has made the flowers bloom. I would like to stop beneath the trees but my father hurries to the shop. Sometimes I gather a bunch of blossoms to carry with me.

When we arrive at his shop we unlock the heavy doors and swing them open--my father sits in the middle of the shop and business begins. We put a shelf in front of the shop and I fill it with things to sell. My father has many things in his shop; candy, raisins, nuts, tea, and spices. There is a teahouse nearby and the boy brings us a pot of tea and some nan soon after we arrive. My father sits cross-legged in the shop and sips his tea, and talks to the other shopkeepers about the weather and the crops and politics and what is happening in the town. If it is a good discussion I don't want to go to school, but my father calls, "Zaher" and nods to me and I must leave.

On my way to school I meet my friend, Abdullah. He always waits for me at the same corner, every day. We greet each other with a handshake and walk together. Usually, if there is no trouble between us, we hold hands as good friends do and we talk about school and examinations or about a movie we have seen. Our town has one long, main street and as we near our school we meet the municipal laborers who lift shovelfuls of water from the juie and throw them on the street to settle the dust. They do this several times a day because our streets are not paved and it is very dry and dusty in the town.

All our friends are standing in the yard of the school and we greet each one and talk and laugh about many things. Some of the boys have bicycles and they park them at the side of the school and receive a number from the man who watches them. Then they join us in the yard and we walk and talk together until the first class begins. When we hear the gong all of us line up in front of the school and we wait. Sometimes the principal comes outside to look in our pockets for cigarettes, candy or marbles, and if any boy has these things he is beaten. The teacher in charge of our class lets us enter the school.

My school has one long side and two short ones. The last side is the compound wall and in the middle is the yard. We have a volleyball net in the yard and at the beginning of the year we had a volleyball but it is gone. At one side of the yard there is a large pot of water and a glass so that we can get a drink between classes. Our classrooms have large windows and some of the boys use them for doors--and there is no glass in them. It is always light inside and if there is a breeze we can feel it. We can hear all of the other classes in the school, too. The desks and benches are old because the school is the oldest one in the town. Many things are written on the desks and on the walls next to them. The walls are white-washed and the ceilings are high and unplastered--we can see grass and flowers above our heads. The floor is made of mud and stone and everything tips a little because there is no even place.

When I was in the seventh grade the classroom was very crowded--three boys sat on one bench in front of one desk and a few sat on rugs on the floor. The 9th grade is smaller and there are two to a desk. In the 12th grade there are more desks than students.

When we come into our room we talk while the class captain takes attendance and writes the number of students present in the record book. When our first teacher comes in we all stand at attention and then we sit down and get out our notebooks and pens. Our first class is mathematics and it is my favorite subject. The mathematics teacher is a very good teacher and a very good man. He has studied at the university and he knows mathematics and science very well. He teaches slowly so that all the boys can understand and can write the lesson in their notebooks. He gives fair grades and doesn't accept invitations to his students' homes and everyone has the same chance. All the boys think that he is a very good teacher.

The boys in my class come from the town and from the farms nearby. We all wear western clothes to school, even though they are very expensive. My father bought me my suit when I began the 7th grade and already the sleeves are too short and the trousers have holes in the knees. Some of the boys don't have coats and they are cold when the weather is cool. Once or twice I have worn my father's coat to school and although it is a little large all my friends thought it was very fine. I have two shirts for school and a pair of shoes, some of the others wear Afghan shirts and sandals. There are two boys in my class whose families have come from Kabul and they are very rich. Each one has two new suits for school and one wears a karakul hat every day. They have bicycyes, too, and Akram has told us that his father is going to boy him a motorbike this year. They are almost always together and don't talk to the other boys very much.

At the end of each class the teacher signs the record book and we stand as he leaves. We are free to talk until the next teacher arrives. In the middle of the morning we have twenty minutes of free time and we go out into the yard. At the gate of the school two or three men sell fruit and potatoes and candy and if we have money we buy some because we are very hungry. Sometimes I bring a piece of nan in my briefcase from home to eat at this time.

We learn 16 subjects in the ninth grade. In some classes three or four students share one book and sometimes the books are not the same. The school seldom has enough books for everyone so only the wealthy boys can buy books on the bazaar. They also have tutors who come to their houses in the afternoon and help them with their studies. We have some science equipment in our school. It came from Germany and it is kept in locked glass cases in one room. Twice our chemistry teacher has brought some of it to show us in class, but it is very expensive and is not used often.

This year we have a foreigner in our school. He is from America and he teaches English. His name is Mr. Barker and he is a joker man. He is very friendly and he likes our town very much, but he is not a good teacher. He doesn't care if we talk in class and he doesn't make us study. Mr. Barker speaks a little Dari but not much. I don't understand him most of the time. He makes us yell and shout in class, everyone at once, like children, and sometimes we shout such funny things that we must laugh and then he is angry for a little while. In the beginning he asked us to write many things at home, and he gave anyone who didn't a zero in his book, but he never gave back our writing and now we don't have homework any more. Sometimes he asks us to say the same thing over and over again, and it is very boring. One of the boys from Kabul asked him a question about English grammar and he couldn't give the answer, so Mr. Barker doesn't have much knowledge. Three or four of the boys have already asked him to their homes for dinner, but my family cannot afford a feast and I am afraid I will fail English this year. Still he is a nice man and he seems to like us very much because he always smiles and asks us questions about our country.

Mr. Barker has said some very strange things in class. One day he talked about his sister in the United States and we were ashamed. Another day he was speaking about his country and I think he said something against the government, but I'm not sure. He tells us many stories about America--some of the boys say they aren't true. He has told us that he is very poor and doesn't have much money, but he lives alone in a big house and he has a servant. His clothes are new and he has a bicycle and always has lots of money to buy things in the bazaar. He also said that he isn't married, but I have seen him coming out of the house of two American women teachers who also live in our town. I don't know if they are both his wives or only one.

Americans must be very weak because Mr. Barker is absent from school and sick often. He came to a class picnic and wouldn't eat much of the food because he said it would make him sick. But he liked our music and the dancing. My friend, Abdullah, is a good dancer. Mr. Barker has a basketball and in the afternoon he teaches us how to play. He doesn't play soccer but he likes volleyball, too. I met him in the bazaar one day and he walked with me and my friends and talked to us and listened. He is a very friendly man. His class is good when he brings pictures to class and tells us stories about them. Sometimes he asks us to tell stories about the pictures in English and that is very interesting. I thought that Kafirs would smell bad, but he doesn't. At the three month examinations he put gold stars on the good papers and he has promised us a prize for a good grade at the end of school, so he is very generous in school. I have heard that he is not so generous in his home, because some boys visited him when he was sick and he did not offer them tea. It is very interesting to have an American teacher, but I am afraid I will fail.

The theology teacher in my school is a very kind man. He gives good grades to all the students and we like him. The sports teacher makes us laugh. Sometimes we don't go to his class because he is not important and he gives high grades anyway. The headmaster of the 9th class is a very strong man. If a student leaves school without permission the headmaster beats him on the hands or on the feet.

Our principal came from Kabul many years ago. When a visitor is coming from Kabul the principal looks at our hands and clothes to make sure they are clean. If someone has work at home, he must go to the principal to ask permission to leave the school. He is a very important man in our town.

That is all about my school. Near the school there is a soccer field and a small garden. At the back of the school there is a tashnaub for everyone. Sometimes I have to use this tashnaub, but I don't like to because it smells very bad.

School is finished at 1:30 and I walk home with my friends. This is the hottest part of the day and even though we are hungry we walk slowly. I change into my long shirt and loose trousers which are much cooler and more comfortable than my school clothes and eat lunch. I eat quickly--some nan and soup and maybe some yogurt or leaks--and then I carry my father's lunch to his shop. The rest of the afternoon I help my father there. If he needs something from another shop, I run to buy it for him but most of the time I sit near the back where it is cool and hand him the things that he needs when people come to look and buy. My father hears my lessons in the Koran and we sit together. In the late afternoon it is windy and I cover some of the things in the shop with cloths to keep the dust out. The wind stops by six o'clock when we close the shop and walk to the mosque to pray before going home.

My father and I are very tired when we reach our house. We wash as we do before each meal in a basin near the door. We have our evening meal--some rice and vegetables, nan and tea and sometimes meat. In the late spring when there is light after dinner, I take my book to the fields nearby and walk and study there. Sometimes I meet Abdullah and we test each other as we memorize the pages. When I can't walk in the fields I try to study at home, but it is very difficult. We have a kerosene lamp that we light for a short time every night, but my younger brothers are tired and they need to sleep. Soon my family lies down around the edges of the room and we are asleep.

My father wishes me to be a good student because education is important. If I graduate from the 12th class with good grades I will be able to work with the government in our town. The government offices are in a building near the center and many educated men work there. Abdullah's brother, my older cousin works there now and he is already an important man in our family. I would like to work there, too, but school is difficult because there are so many other things to do. My father needs me in the shop and if we have guests at home there is more work there and I can't study. Abdullah says he will leave school at the end of this year and then it will be very lonely for me.

Abdullah has been my friend all my life. Every Friday we walk through town together. If we have money we go to the movie. There are good movies from India at our movie house and we discuss them for many days. Once I saw Abdullah walking with another classmate in the bazaar and I was angry until he explained that the other boy had invited him to see his brother's shop and he could not refuse. If I have an argument with some other boys, Abdullah will help me. Last year there was cholera in our town and he was sick. I went to his house every day and prayed in the mosque. After a month he was better.

Abdullah and I have kite-fights with the other boys in our town. I am the first in this game. We put glue and glass on the strings of our kites and fly them as high as we can. Then I try to bring my kite down toward another boy's kite so that it will cut the string. We have many good contests like this.

One of our classmates has some pidgeons which he keeps on the roof of his house. At sunset they circle about the town and return to him house. We sit and watch them on the roof where we can see for many kilometers. This house is near the home of the two American women who teach in the girls' school. One of them taught for a short time in my school but one day she left. The 11th and 12th grade boys joked about her all the time.

Many of the people in the town think these women are very bad. They ride bicycles to school and they show their arms and legs and faces everywhere. They wear a scarf only if it is raining. They live in their own house and they don't have a family. I have heard that they are good teachers but they must have done something very bad to be sent away from their country and their families. When they walk in town they smile and laugh together and I have seen the men spit as they pass. A few times other foreign men have come to their house, but Mr. Barker wasn't angry. These two women are very beautiful. Once they went away for a month and when they came back their faces were dark from the sun and they weren't beautiful any more.

Our town is near a highway that leads to Kabul. My father says he will take me to Kabul for Jeshyn some day. We have good land around our town and good water from the hills. Even in the town the water is moving in the juies and so it is fresh and clean. In the summer it flows slowly and we have only enough for cooking. Sometimes I bathe in the stream outside of the town, and the water is very cold. We have a bath in our town and my father goes there is he has money. I have been there a few times with him and it is a fine place, with steam rising all around and good conversation with the other men.

Now that I am a man, my father and I go together to the teahouse on some evenings. I like this place best in summer when we sit outside on platforms covered with rugs and there is a roof of leaves above our heads. If we sit inside it is so smokey that my eyes hurt, but outside I can watch the people in the street and smell the kabobs cooking. The men in the teahouse know everything that is happening. One or two know many funny stories and we always ask them to tell us some. Afterward, when I walk home with my father, I think about my lessons and examinations and how someday I will be an educated and important man.

That is the story of my life in Subzwar.

THE SCENARIO

Description

The Scenario, as developed by Westinghouse Learning Corporation, is an attempt to build the trainee's entire learning experience (effectively integrating technical, cross-cultural and language) upon the analysis of a constantly developing case-study of the Volunteer job in the host community. The program is based upon the problem-solving demanded by the case-study or "Scenario" and the learning and information-gathering required to solve these problems.

The "Scenario" itself is like a community description, but very job and culture specific, written in colorful physical, economic, and social terms, with particular attention to the personalities and inter-community human dynamics. The Scenario would initially give a basic description of a community as a Volunteer might see it in his first few months--exciting, confusing, full of sights, sounds and people he cannot interpret or understand too clearly. The trainee should begin to have some "feel" for the Volunteer situation and is encouraged (by assigned tasks and problems) to begin to try to puzzle out the actualities and meanings, to search for further information and background, (What is the relationship between a Padre and a Mayor in a small town? How important is the church there?) and to use the Scenario to integrate all the new learning into a meaningful pattern.

The document contains all of the information pertinent to a particular job decision or problem-solution. Quotations are used wherever possible, both to lend color and dynamics to the personalities involved, and, beyond this, to introduce the important factor of ambiguity--the difficulty in properly assessing meaning and intent in an unfamiliar cultural context.

The Scenario could easily be used following the more general community description described earlier, and could with obvious benefit, be expanded by use of critical incidents, situational exercises, or role plays drawn from the Scenario's people and problems. Use of the Role Model in developing the Scenario could also increase its validity.

As described by Westinghouse's Henry Atha, who had experience in several Latin America programs:

1. The program would begin in staging, with a careful discussion of the particular project goals, history, problems, and possibilities, and some of the basic country background. This, when possible, is done by the in-country staff directly concerned with the project.

2. The trainees are given the Scenario (examples following) the first day of their on-site training. Staff presents this initial scenario with an explanation that the next two weeks will center upon the development of individual plans of action--of each trainee for himself as a Volunteer in that community working on the project described.

3. The first task would usually be to identify what information in the Scenario is actually pertinent to the project the Volunteer is supposed to be working on, and to then identify what further information he would need to make initial decisions--as for example, what group or segment of the community can he work with first, whether the project is, indeed feasible; where can he get further needed information, and how, etc.

4. As a second task, after a great deal of research, information-gathering and discussion, each trainee will work up a simple plan of action. Staff runs a brief evaluation of each plan.

5. At this point, more information can be fed into the original Scenario, illuminating certain areas and complicating others, and the process is repeated (identifying information, drawing up plan of action, etc.) in light of the new perspective, or a new and different kind of community could be presented. Both approaches have proved successful in several programs.

Although no accurate measure of real learning is available, all of the subjective criteria--trainee enthusiasm, involvement, ability to prepare workable plans for their volunteer work and to see that these plans were evolutionary; that is, that they would change constantly as more information was discovered and sought out--all of these pointed to success. The trainees also showed a working understanding of such difficult lessons that there is no one answer, that every question has many answers, every issue many sides, and that in two years they were unlikely to ever have enough understanding of or information to be entirely sure of their decisions or actions.

Objectives

One of the primary objectives is to provide practice and eventually skill in accurately and appropriately interpreting a community and its people. Difficult and important habits of mind can also be gained in exploring the Scenario; for example, the habit of "withholding judgment." A trainee might use a "fact" derived from one of the quotations in the Scenario. The discussion would then question why the speaker may have said that, and what he might have meant other than what the trainee thought he understood, and why he might have felt it important to politely, shrewdly, or simply from his own biases, misrepresent a situation. Then several questions can be explored--why would this particular person say this particular thing?--would his outlook be valid in this kind of situation?--how can we check the accuracy for us?--who in the community would give us another point of view?--etc.

Another exciting and important development was the application of this same "suspension of judgment" to fellow trainees' interpretations and, eventually, to their own. Trainees, for example, after discussing an issue for an hour or so, would sit back and demand--"Now wait, what's your background, and yours, and yours. Mine is such-and-such, and I think our backgrounds are affecting our plan, or the information we accept, or see as important." The value of this kind of experience is one of the reasons the staff insists on group discussions or work-groups. One of the reasons trainees are first asked to work on a task individually, is to give them the opportunity to build up and record their own ideas, perceptions, and biases, and to provide a greater basis of conflict when they come together. The groups are then asked to reach a consensus, which forces them to deal with their different perceptions and ideas, and the different kinds of information they have gathered. The disparities and contrasts between the ideas and actual facts they've gathered can be used by staff to encourage them to collect even further information from new informants--host nationals, RPCVs, written material, etc. In trying to sort through, assess, analyze, and act on the conflicting information, they not only learn vital interpretive and evaluative skills, but perhaps more importantly, they begin to realize that there are no reliable stereotypes, and that issues or people are never cut and dried.

One important lesson grew out of the trainees' natural disinclination to take action or make a decision or commitment to one course of action until "a few more facts," or "a better understanding" had been provided. Because they were constantly required to work with what they felt was inadequate information or ambiguous information, they came to realize that much of the decision-making in-country would involve just these uncertainties and ambiguities, and that they would be expected to act even in the face of their uncertainty.

Procedure

The trainees are usually asked to work individually on each task, then in small work groups of three to four people. In the early stages, staff direction is minimal, but as time goes on they begin to enter into the actual function of the group. Staff will then assess conclusions, criticize solutions, and point out contradictions, gaps, or insufficiencies in proposed plans. They will encourage trainees to utilize language staff, technical or cross-cultural people, or any others who might have a piece of the needed information. Staff are also responsible for pacing the information input, and have found that by paying careful attention to the group's program, they can push the trainees into a deeper and more careful analysis of such information as they already have--a more careful analysis than the trainees really want to perform--by withholding the next bit of information. Trainees respond by re-sifting, reviewing, and discussing the information they have until they have drawn and absorbed all possible value from it. At this point, group discussion of the material becomes the primary source of learning.

Staff arrange irregular all-program meetings to allow the small groups to present their reports, compare their results and thinking, and discuss their differences. As an important source of the most valuable learning in this exercise arises from the trainees making decisions and assessments, training staff should guard against allowing themselves to become too directive. Trainees should be encouraged to explore alternatives in light of their consequences, and make their decisions on the basis of such realistic considerations. Staff should avoid forcing or leading trainees to a "right" answer, or one that the staff feels is "best." Trainees can be quick to sense which replies a trainer in a group prefers, and this tendency should be resisted. A large part of the validity of this method, as of many others we describe here, consists of the trainee's development of those answers and ideas most effective, appropriate, and natural for himself.

A training staff can use almost endless possible elaborations on a basic community, introducing different people or interest groups, assigning different projects or goals, and introducing new and different kinds of information. Experience has shown that an amazing amount of information can be introduced to trainees in a way that they can use, grasp the relevance of, and, by making decisions and commitments based on their learning, gain some of the feeling for the learning's emotional meaning.

In Peace Corps' only experience with this approach (summer '69) logistical and time pressures limited its use to a three-week segment of the state-side training. It could probably be used for a longer period, or even an entire program, but we would suggest, in this case, introducing considerable change of pace and reinforcement through use of critical incidents, role-plays, etc. arising from the Scenario. Staff should, of course, be flexible and responsive enough to change their approach if they feel learning or interest is diminishing. The Scenario can also be used in-country, experience shows, where its prime function is to open areas of experience and problem-solving the trainees had failed to identify, and to pull their experiences into an integrated pattern.

Use of the Scenarios would require that the documents themselves be carefully written (see following examples and suggestions on preparation), and that the staff would have the skills to maximize the learning possible. The staff would seem to play a difficult and important role in directing, exploring, questioning solutions, poking holes in work plans, and directing discussions and perceptions in necessary directions. The process would seem very like Batten's non-directive method of working with trainees, in that the trainees are being encouraged to develop certain ideas, approaches and insights that are more appropriate or possible than others, and to reject stereotypes and misconceptions, and unworkable behaviors.

The Scenario is, of course, a more structured approach to a village's needs than that of Batten, just as it is more structured than the community description as described earlier, in that in a community description the trainee is to identify certain needs in the community, or perhaps choose the problems that he would give priority if he were serving in that community. These decisions are used largely to encourage the trainee to explore the community, begin to choose facts and impressions, and use them in making decisions. Group discussion enables the differences in perception to become part of the learning. In the Scenario, however, the staff would have a definite objective for the volunteer in the community--to build a boys' club, or a fishing cooperative--and the volunteer would investigate ways or possibilities of doing this. His view of the community would be seen always through the necessity of performing his job. The Scenarios are, then, very task-oriented. The Scenario would be written in such a way that a Youth Activities Volunteer would not be encouraged, or even find it possible, to suggest that a boys' club is not that important to these people, and substitute a latrine project instead. The kinds of facts given, the personalities and comments presented, are all directed toward the task the Volunteer is expected to perform. Less attention is paid in the narrative to social problems, problems with the U.S. role overseas, questions of orientation, etc., although all of these and many other subtle points will be introduced and discussed by short tasks and by the staff for discussion in the group meetings.

How to Write

Notice the following points in preparing a good scenario:

1. The descriptions must have color and vividness. The physical aspect of the town, the countryside, the people, the light and sky, are all brought to life. The sounds and smells of the town, the realities of the Volunteers' living conditions, the daily round of activities are made real.

2. People are shown as specific personalities, most successfully through quotations. Letting people speak for themselves lends authenticity, and allows a certain amount of uncertainty and ambiguity to linger in the air. The use of quotations has been found to be a particularly good way to make a Scenario come alive for the trainees.

3. The objectives of the Volunteer must be very clear in the minds of those writing the Scenario, so that, as we have discussed, those clues and facts important to that kind of activity can be included. Thus a certain amount of selection of facts and personalities must be accomplished before the Scenario can be given to the trainees.

4. Further informational inputs must be written and timed with several points in mind. First, the objective that each phase of the Scenario's use is to accomplish. For example, often the first few days will be entirely cross-cultural, focusing on the role of authority figures in the society, the value and harm of this, how to approach them, deal with them, etc. Material fed in at this time would deal with the authoritarian society, actual village studies emphasizing this point, etc. Later, feasibility studies, profit and GNP sheets, technical data, etc. would begin to direct attention toward the decision on actual Volunteer projects and activity. This approach is task-oriented and focuses on the decision-making, action-taking aspect of problem-solving rather than on the actual problem-solving techniques themselves.

Following is a sample of one of the better scenarios used last summer, with samples of the kinds of written information that followed the original presentation. Following this is a poorly designed first draft, with suggestions as to why it was not acceptable, and an improved later version.

THE TYPICAL SCENARIO*

(For use with P.C. Brazil's
SUDEPE Fishing Coop Program--Summer 1969)

This is an introduction to the State of Rio community of Pitanga.

Here is a recount of what has happened to you in Pitanga since your arrival; the friends, experiences, realizations, insights--a smattering of what caught your attention. Whom you will come to know better; what further information you will seek, of course, depends upon your interest and your plan for community investigation and co-op organization. You must determine what information you need and how you will use it.

Pitanga is your community. It is your Peace Corps site for co-op development. Think about your methods for learning more about the fishing scene and the aspects you are emphasizing. Whether or not you have information for your plan should be a major consideration.

You have gone to gather information which will determine whether or not you will, in fact, try to form a co-op. When you spend two years of your life in the active, demanding role of a co-op organizer it is important that your commitment be personal. For you to change the thinking of the Pitanga fishermen more than intellectual preparedness is crucial. The fishermen will look for more. They will feel out your dedication.

Information is valuable. What you now know about Pitanga has cost you months of hard work. Further information will not be cheaper. In Pitanga one receives a continuing stream of information from many sources. It comes in unscreened, unorganized, only partially understood. Your work is as much to discern as to organize. There is not time to explore in depth all aspects of the Pitanga life, nor would your Pitanga neighbors put up with incessant probing into their private lives. Therefore, what you decide to explore should be the stuff upon which you can build a good, solid plan.

There are many sources of information available to you. You have already read something about the State of Rio. Jo Lancaster has talked with you. Arnold Stevens has discussed the co-op scene in the States. Various technical consultants are available for discussion. There is more written technical information that you will be able to use in examining your planning and decisions. What you will explore further about fishermen and other citizens of Pitanga, who will be your friends or working partners has to be worked out as you progress with your co-op feasibility study and the Pitanga co-op organization.

The nature of the Pitanga co-op--should it be found feasible--will not be perfect. It will rather be a functioning dynamic union of men. None of the present co-ops in the State of Rio are ideal. Nevertheless, they exist. They are each in their own individual fashion adapted to the communities of which they are a part, and they all work.

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*One of the first scenarios used, but still considered a good example. Note the extensive use of quotes and the dynamics and ambiguities of the personalities introduced.

PITANGA

As a member of the Peace Corps/SUDEPE Fishing Cooperative project you were provided with initial letters of introduction to the mayor and the interventor of the fishing colony and sent off to the coastal community of Pitanga. Your town is a beautiful settlement of some 4,300 people, according to the notoriously bad 1969 census, and fronts a wide bay set with waving palms and neat islands. Pitanga is a quiet town, isolated by the high coastal hills and coming alive only in the summer with the arrival of resort visitors from Campos and the capital. During the winter months, there is a tranquil air and the town sleeps through the day except for the busy banana boats at the small wood dock and the daily rush of the fishing canoes with their catch of shrimp and fish. The narrow dirt road winds back over the mountains to the town of Sao Pedro, your nearest neighbor, and thence off by paved highway toward Niteroi and fabulous Rio. The trip to Rio with Sr. Raimundo, the local bus driver, takes some three to five hours, depending on the season. With any sensible driver it would probably take ten.

You have been in your town some eight weeks and are already exhausted from the initial round of introductions, cafe and doce. You have not managed to see much of the municipio (you are told that there are several smaller villages) but have forgotten hundreds of names. Recently you finished repairs on your "own" house, a three room hut on the edge of the fishing colony--you have had hundreds of visitors, mostly kids and all curious.

Your house is some ten minutes from the central praca, built about the Catholic Church. Nearby is the business praca, lined on three sides by warehouses and small stores and on the fourth by the prefeiture. You have already met a number of the store owners. They seem anxious to extend credit to you for all kinds of weird materials. One of the largest of the stores is owned by Sr. Joao, who was introduced to you by his son Ze, your great fan and all too constant companion. Ze is studying in the local ginasio and is anxiously awaiting English classes with you next semester. You can only hope that he learns English faster than you seem to be learning Portuguese. Then perhaps you'll finally understand somebody.

Your town is supplied with electricity, but not with water. Most of the water comes by burro from springs in the hills, although some of the better houses have their own wells. You've only had three or four severe cases of diarrhea, so you're almost beginning to believe the people when they say that the water is cold, clear and absolutely safe. Next year there will be a full water system, at least according to the election promises of Sr. Agostinho Motta, the present prefeito.

Sr. Motta is certainly an energetic and outgoing man. He is always on the move, frequently to Rio, where he resolves financial problems of the municipio and at the same time sees to his own banana business. He has a secondary education and is well informed about agriculture and politics. He owns a car and a large fazenda on the other side of the mountains.

Sr. Motta has been in office for nearly three years. When you first met him he confided in you, "My greatest interest is in the health of the town. When I took office there were no health facilities here. Now I bring Dr. Ramos from Sao Pedro at least three times a week."

He also tried to interest you in getting money to improve the town praca. Currently he is paving several of the streets and the two projects would go very well together. After showing you the praca he insisted on your drinking with him and Seu Alipio, the federally appointed interventor for the fishing colony.

Seu Alipio is an outsider from the capital. He was pleased to meet the new American and quickly explained, "I received the letter from my close friend Dr. Paulo, (the director of the state SUDEPE office). I am very interested in your research here. You will have to tell me much more about it. I have many friends in SUDEPE, and their work always interests me. Here we have been able to do much for the fishermen. They have special privileges at the health post and we are financing motors for all those who want them."

He also goes on to ask you about the possibility of money from the U. S. Perhaps you can get some help for the health post here. He points out,

> "There is so much that needs to be done here. The fishermen are not equipped to run their own colony. Most of them are illiterate and they don't even know how to choose a decent president. Seu Geraldo was a very good man, but he knew nothing about business. It is unfortunate that we require an interventor, but for the time being there is little else we can do. You really should talk to Sr. Jorge's wife, Da. Elizabeta, who is one of the directoras of education and knows the problems of the colony very well."

Sr. Alipio's office is in a small corner of the colony building. You have been back to see him several times since the conversation, but he never seems to be in. You often see him in Sr. Jorge's bar drinking cachaca.

During your initial days you met many other people in the center. Padre Joao Carlos de Melo has been living in Pitanga for the past three years. He is young, very thin, and has a good sense of humor. He told you,

> "I am very happy to have you here. Personally I don't like the American government, but I have heard good things about the work of the volunteers. A friend of mine has two volunteers in his town, Joao and Patricia (two volunteers in an interior Rio town) and they help him very much.
>
> "I am also glad that you are interested in the fishermen. It is very hard but we must work more with them. Seu Geraldo is a good friend of mine and we would like to do more work on the islands. Still it is very hard. They are poor and very individualistic and therefore hard to organize. I am especially concerned about the kids in the colony. Here in town we have a church youth club and a futebol club, but on the islands and in the colony there is nothing."

You talked a bit more with the padre. As you left he said,

> "Do come back after you get to know the town, and we can talk some more about the best way for you to work. Right now I am very involved with church month. Our paroquia is very poor and we need so many repairs on the church. Perhaps next week we can talk more about exactly what you might do here."

You have been back several times to talk with the padre, but have seen him only briefly. There have been several church festas and he is often away to the capelas in the campo. He tells you that he has more than fifteen capelas, which seems like a lot of work.

A close friend of Padre Joao's is Dr. Emidio Barreto, director of the town ginasio. He is very active in education and also the president of the town camara. He is concerned about the deficiencies in education and the lack of support from the federal government. He comments,

> "The uneducated citizen can not contribute to the development of his country. Our hope of the future is with education and the children.
>
> "The fishermen are a good case in point. Most of them are happy to be fishermen and have little interest in education. Some do not even put their children in school. They will never be able to do anything better than fishing or other non-professional work.
>
> "We tried literacy training in the early 60's, but we dropped it due to lack of interest and to pressure from the government after the revolution. Sra. Dilza (the matronly wife of a local lawyer and one of the school directoras) organized another course last year, but by the end of the fourth week there were only five men and three or four women plus a few teenagers. That's not very much interest for a course. Besides, we needed the grupo for overflow from the ginasio, and most of the teachers were afraid to walk out to the colony during the night."

Sr. Barreto also fills you in on some of the local history.

> "The paroquia of Pitanga is some 80 years old, although the town was only formally incorporated in 1955. Originally settlement began with the old dock area, which was used to load bananas and some sugar cane from the large fazenda (on the far side of the mountains) belonging to the predecessors of Sr. Motta. Subsequently a small sugar factory was opened here and the town grew. The wealthy de Souza family bought much of the Motta land in the early fifties and have greatly increased the production of bananas. Sugar and bananas are the basis for most of the current economy.
>
> "The fishing colony is nearly as old as the town. Many of the fishermen are descendants from slaves on the early sugar plantations. It was formally incorporated as a Colonia in 1943, by decree of Getulio Vargas. A colony center was built but soon fell into disuse. The colony was supposed to provide assistance for all of the fishermen, centralize their activities and provide health and education for all of them. There have been a number of presidents, the most recent was Sr. Geraldo, who finished his term as president three years ago. I don't know why the government sent in an interventor at that time. There was something about the books being in very bad order."

The fishing colony is split between the islands and the mainland. The fishermen on the main land live in two rows of houses at a short distance from the beach. Most of the houses are taipa, plastered with lime. Some of the better ones, including your own, are of brick. Those closest to town and to the colony center have electricity, the rest show the flicker of kerosene lamps. Your near neighbor, Jose, tells you that Sr. Alipio and Sr. Agostinho promised to extend the light posts to the end of the colony during the last election. So far nothing further has been done about it.

Jose is short but very strong. He is a native of the northeast and has lived in Rio. He says,

> "I got tired of the life in the cities and came out here. I have been here about five years. In the beginning I had only a single old canoe, but I worked hard--every day--and saved. Now I have two canoes, one with a motor."
>
> Questioned he goes on,
>
> "I bought my motor from another fisherman. It cost me a bit more than buying it direct, but I was able to get it quickly. I pay the original owner directly and I don't know what arrangements he has with Seu Alipio. It is very hard to get motors here in Pitanga."

Jose has few friends among the fishermen on the islands, but at your urging he introduces you to Joao Sarmento, who recently moved from the nearest island to the village. Joao is pleased to meet you and is soon a good friend. He explains,

> "I am a member of the largest family on the island, the Sarmentos. I moved here to the mainland because my baby was very sick and had to be near the pharmacy."

Joao offers to take you to the island to meet his family. You see immediately that conditions there are far worse than on the mainland. The houses are of taipa, unplastered and very small. Water comes from shallow wells dug into the sand, and there are no sanitary facilities to be seen. Everyone on the near side of the island seems to be related to Joao. He introduces you to his brother Rui. Rui's family is large and the kids seem dirty and unkempt.

Another man whom you meet is Joao's uncle, Sr. Geraldo, the ex-president of the colony association. Seu Geraldo is a tall handsome man with a large family. He invites you in for coffee and a doce and insists on showing you his prize cocks. He has heard about you from the Padre, and is curious about your future work in Pitanga. He laments that he was not able to do more when he was colony president.

> "I wanted to improve the conditions of life for my people. I tried several times to get assistance from the prefeito and from SUDEPE to improve the schools and especially the health services. It is good that we now have the health post, but it is very hard to get medicines. I wanted to set up a colony pharmacy, but we could never get any money or help. We can do much for ourselves, but we need some assistance from outside. Our people in the colony have a hard time saving since the price for fish is very low. We also need more new boats and equipment. Sr. Alipio and SUDEPE promise a lot of help, but they don't know the fishermen and what they need."

He talks further about the interventor,

> "It was very hard for me to keep the books. I only studied one year of primary school, and that was a long time ago. There was supposed to be a secretary to help me, but he moved away and it was very hard. I am not a thief. It was the Sanchez family that started all of that *besteira*." (The Sanchez family lives on the far end of the same island.)

On the way back to town Joao explains about the sale of fish. All of the fishermen in the area sell to the four buyers in Pitanga. They pay a set price for the fish, then send it in small trucks to the market in Rio. There is some competition between buyers, but the price never goes very high. The buyers also extend credit for short periods of time, a big help when sickness comes or the catch has been bad.

The largest buyer is Sr. Jorge, who has his facilities in the colony building. He also owns a large store in the center of town, which you remember from your drinking bout with Sr. Alipio and the prefeito. Joao tells you,

> "Some of the men on the island sell to Sr. Jorge, who pays the highest price; but all of the Sarmentos sell to Sr. Raimundo Queiroz, a Spanish immigrant in the center of town. Sr. Raimundo pays a lower price, but he is more liberal with credit and always pays on delivery."

Another mainland neighbor is Luis Pereira. Initially Luis was very suspicious. He avoided you but once in a bar he asked many questions about your work and why you came to Pitanga. After that he became more friendly. Recently you loaned him some money and since then he has been more accommodating. He and his brother took you out in their boat one day. They caught 20 kilos of shrimp which Luis says is a bit high. He lamented their old equipment,

> "I visited the cooperative in Atafone and I saw the new plastic nets they have there. If we could get nets like that we could do much better with less work."

Luis sells to Sr. Jorge and introduces you to him on your return from fishing. Sr. Jorge is a neat older man with gnarled hands. He grew up as a fisherman in a nearby village. He has traveled much of Brazil and worked with the Americans in Natal during the war. He is very interested in your *levantamento*. Sr. Jorge owns a pickup truck in which he transports the fish to Rio, and brings ice from Campos. He explains that he rents the colony building from Sr. Alipio.

Talking about fish, he says that it is unfortunate that the shrimp season is coming to an end, and that the season for *corvina* and *pescado* is approaching.

> "Shrimp brings the best price. The price for fish just now is very bad. I make very little profit, for the price of gas and oil, and also of ice continues to go up."

Jorge is very friendly. He introduces his two sons who work with him. One is tall and blond; he is the truck driver on the trips to Rio. He made one trip two days ago and will probably go again tonight. The other is short and with Indian features. He is busy weighing the fish as they come in. There is one other man helping out around the building.

Jorge is also very interested in your work in Pitanga. He has heard of the work of some of the other volunteers. He comments,

> "You will be very interested in talking to my wife. She is a directora in the local schools and is very interested in working with the fishermen. Also she can tell you more about the ginasio. You will be of great help there. Education is very important in Brazil, and here in Pitanga we need all the help that we can get."

On your way home you run into Antonio Pereira, a brother of Luis's. He is young and a very hard worker. Earlier he introduced you to his family and proudly pointed out his oldest daughter, who is due to start to school in the fall. Now he seems nervous and upset. Over a drink he tells you his trouble. He may have to sell his boat and equipment as he owes money to Sr. Jorge, borrowed when his baby was sick. He hoped to pay with the week's catch, but it is poor quality and Sr. Jorge and the other buyers refuse to purchase it. There has been a great deal of shrimp and corvina this week and the buyers do not have room in their truck for both shrimp and the poorer fish. The whole week's fishing is lost. Antonio would like to buy new equipment and fish further out, but with a family of seven it is hard to save very much.

COMMUNITY ROLES

(Sample written information inputs)

POLITICA

1. Prefeito--the mayor of the city. Previously elected, since February of this year local elections have been frozen and a Prefeito remains at the power of the federal government. Prefeitos vary greatly in their characteristics. Many are poorly educated and very autocratic, but more and more cities are found with dynamic and socially conscious prefeitos. However, all prefeitos are politicos.

2. Vice-Prefeiot--very little real power, serves in the prefeito's absence. He is often only a figure head and not normally closely contacted by the Volunteer.

3. Acessor (Secretario) to the Prefeito--often a very important figure in the municipal administration. Usually from the middle class and often better educated than the prefeito himself. Often a very valuable contact in the city.

4. Presidente de Camara Municipal--the head of the city council. Often a powerful figure in the larger cities, although in small cities his position may be only nominal.

5. Vereador--council man. In larger cities representation may be geographical and the vereador may be an important figure in the political relationships of a bairro or povoado. In smaller cities they may be elected at large. The overall power of the council is not great. Most politics are controlled by the Prefeito.

6. Deputado Estadual--not every city has one. This is the representative to the state camara. He is a very important political figure and an important contact for funding from state sources. Often he is from a different political line or party than the Prefeito, and if so, serious political divisions may occur in the city. Such divisions will extend into all of the social systems of the city. Political divisions of this nature may seriously hamper organizational activities and the Volunteer should be alert to the existence of such divisions.

RELIGIAO

1. Padre--a figure of great importance in any Brazilian city. There is a great divergence among padres in political and social awareness. In general the older padres tend to be more conservative, while many but far from all, of the younger padres are socially interested and active. Many of even the more socially conscious padres tend to be rather autocratic and paternalistic in their approach to action. Forty percent or more of the padres in Brazil are foreign. While Brazilians, particularly men, are rather casual about religion, the authority of the padre in any direct-contact situation is unquestioned.

2. Pastor--the pastor of any of the Protestant (or crente) sects which are proliferating in Brazil. While the protestant influence in the interior is probably less than in the capital the protestant movement is a rapidly growing one in Brazil. Protestants tend to be very sincere about religion and practice more basic christianity in their lives than many Catholics.

3. Rezador, Banzedor--informal religious figures of importance among the uneducated. The former is often employed in time of illness to pray over the patient in an attempt to promote divine intervention. The latter is employed in exorcising evil spirits.

GENERAL SCENE

(Sample written informational input)

ITACURUCA

Itacuruca is one in a series of small resort and fishing towns which dot the coast of the Bay of Sepitiba from Vial Geni to Mangaratiba. It is distinguished from the others in two ways: by being the transfer point for the banana production from the south; and by having on its beach a large four-section yellow building, Fishing Colony Z-1.

The main purpose of the colony when it was founded in the 1920's was to centralize the area's fish production by providing a center of assistance and regulation for regional fishermen. Centralization was lacking because the fishermen did not live on the mainland, but scattered on a dozen jungle islands, strung out across the bay south of Itacuruca. By providing medicos and a number of fish buyers, in addition to a colony administrator defending the interests of the class, the colony succeeded in concentrating in Itacuruca delivery of fish caught in the western end of the bay.

Although the fishermen began to deliver all their fish to the colony, they did not move to the mainland. Today, the area's professional fishermen continue to live on a number of islands, making the trip to Itacuruca in order to deliver their fish, buy their bread and vinegar, perhaps drink a cachaca at the bar. They are not considered members of the community. The colony also failed to change the isolation which characterizes each fisherman's life. In addition to being cut off from the mainland, fishermen are cut off from each other. Distances between islands are great when heavy wooden canoes have to be rowed or precariously sailed. Many area fishermen, who might have been expected to be friendly with one another, have never even met.

While continuing to provide a central point for fish delivery, the colony over the years provided less and less assistance in other ways. By 1967, the entire colony building had been taken over by people who had no interest in helping the fishermen. The fish buyers used the first section. The second section was used as a bottle depository. The ice factory in the third section was sporadically operated as a private concession. The office and meeting room in the fourth section had fallen into disuse. And the pharmacy, which had been allowed to operate in a small room in the fourth section, had stopped giving fishermen the discount which the lease had originally required.

Since the funding of the co-op, the colony building has resumed functioning in the interests of the fishermen. The co-op itself occupies the sections formerly used by the buyers and by the bottle depository. The ice factory has stopped operating, largely because the co-op can buy ice more cheaply in Rio. And the office and meeting room is now used as a medical and dental office for the fishermen and their families. Despite these dramatic changes, the fishermen remain outsiders in Itacuruca. Their isolation from each other also continues. Thus the co-op lives with two strikes against it: local opposition and lack of unity among members of the co-op.

General Scene - Atafona

Atafona is a sizable town of row upon row of solid summer homes. All the streets seem to lead to the beach, which is broad, rough, and endless. Atafona is the most important of the beach towns which attract the gentry of Campos, a large regional capital about an hour away by car. Atafona is so completely devoted to being a resort town that it comes very close to being deserted between April and December.

You could come to Atafona in the summer for years without noticing that fishermen live there, too. They're all down beyond the lighthouse, where the beach becomes a sand spit between the sea and the Rio Paraiba, where the excellent road from Campos has degenerated into a bumpy stretch of sand. Or over on Ilha de Conivencia, across the river and accessible only by boat.

The Atafona fishing community is extraordinarily unified and intimate. This is especially true on the island, where long years of isolation and intermarriage have produced a remarkable social structure of an almost tribal nature. Even when fishermen from Atafona go to other beaches up and down the coast to fish, they always think of themselves as Atafona fishermen.

For years before the founding of the co-op, SUDEPE was taking a special interest in the development of fishing in Atafona. The extensive local fishing fleet was gradually supplied with motors. It was thus a natural choice for the first co-op effort in the state.

THE SCENARIO IN EVOLUTION - Example 1*

(For Use With P. C. Brazil's
Agricultural Youth Club Program)

The day you were to go to your site, a young, very thin, very shy fellow showed up at the P. C. office and told the secretary that he had come for the Volunteer for Jaragarqus. When you were presented, he introduced himself as Pedro Monteiro, the driver for the Delegada de Ensino, and apologized for no one more important coming to get you by saying that everyone was either traveling or very busy. When you tried to explain that it made no difference, all he understood was that you called him "Senhar Monteiro." He quickly insisted that you call him "Pedro," or if you like, "Nene," and then blushed. As soon as you had gotten outside Goiania in the Delegada's Volkswagen bus, Nene began chattering. Understanding only about a third of what he said, it was nonetheless obvious that he was disappointed to discover you had never been to Disneylandia. When you asked when the Delegada would return from Minas Gerais, he seemed to misunderstand you because he replied something about the director of the ginasio leaving.

When the town came into view, you were pleasantly surprised to see how neat and orderly it looked from a distance. As you went into town, however, you could see quite a lot of garbage heaped along the streets with mangy, filthy dogs nosing through it. The main street was deeply eroded by the rain runoff. The uneven sidewalks that varied in type, height, and width with each storefront or house were in some places undermined by the rain and cracking away from the building. Small old houses of plastered brick with colonial tile roofs and painted in now-faded pastel pinks, blues, and greens ringed a grassy lot with some small, bony horses grazing in it. Nene pointed out that the lot had originally been the central praca when the town was begun 60 years ago. He noted, however, that no one of importance still lived in that part of town and that in fact the residents were very degenerate. When you inquired further, he grinned and pointed out the former house of the founders of Jaragarcos, now said to be "the best cabare in town."

As you drove further into town, the condition of houses, and then stores, improved. When you reached the praca in the center of town, there was a crowd waiting. As soon as the car came into view, the ginasio's drum and bugle corps struck up a tune which, though rather dissonant, sent pleasant chills up your spine. When you asked Nene what they were playing, he answered proudly that it was the national anthem of the United States. You listened more closely, but still couldn't discern a familiar tune. Then a portly, red-faced man stepped over to the car, opened the door and introduced himself as the mayor. His ear-to-ear grin disclosed only three teeth, they themselves almost invisible under his shaggy mustache. When you stepped out of the car, he gave you a bear hug, then mumbled a few words of welcome. The huge sweat rings under his arms and the smell of pinga on his breath caught your attention.

The mayor's secretary then made a speech of welcome on behalf of the mayor. When he had finished, he passed the microphone to you. All you could think of to say was, "I hope to like this town and to work much. Thank you." Everyone applauded warmly. Then you were introduced to several other people present, including the older of the two doctors, the president of the Lions Club, the padre, the Supervisora da Merenda, the president of the ruling party (whom you later found to be the owner of the fanciest house in town and the second largest fazenda in the municipio, the largest being owned by a man who has been politically neutral, but who has been constantly courted by the opposition party).

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*Preliminary Draft: Note especially the lack of interpersonal dynamics and situational conflicts. Personalities are poorly developed and the descriptive material is largely unrelated to the work situation. Many of the faults might have been avoided prior to construction of the scenario by a clear definition of the critical decisions that will face the new Volunteer.

You were then settled in the best hotel in town. Your room was about ten feet square; the walls were about eight feet high, with no ceiling to isolate you from noises in the hall and other rooms. The hotel had one lavatory sink in the hall and one shower, which had hot water only during mealtimes since water was heated in coils of pipe buried in the kitchen stove. There were two outhouses with flush type toilets; however, neither of them worked. The maid carried a bucket of water to flush each one every morning. There was no toilet seat, and the porcelain rim always seemed to be smudged with footprints.

That night an anniversary party for some unknown couple was being given, and you were invited. Everyone insisted that you sing, "Oh, Susanna" and "My Bonnie" for them. Later in the evening after several beers and several glasses of whiskey, you volunteered to sing "Lucy in the Sky With Diamonds." When you couldn't remember the words, one of the bancarios cued you.

At the party, you met the two ACAR agents and talked to Sebastiao for some time. According to him, the director of the ginasio was the nephew of the political boss of the municipio and had had a fight with the Delegada de Ensino. Since then, he had been trying to dislodge her and get Conceicao, her secretary, the job of Delegada. He pointed out that the municipio depended upon hide production and beef cattle for its income, though commerce had been growing. As land played out from continual rice planting, it was turned over to grazing. He mentioned that ACAR had tried to start a 4-S Club in Grupo Escolar Corenel Luiz Netto, but had encountered no support from the directorof the school. When you talked about the possibilities for diversification of agriculture, he mentioned that Dr. Jair Cruz, the best dentist in town, had begun planting sunflowers on his chacara.

You also met the local bank manager. He didn't say much but seemed mildly interested in the clubes program. He introduced you to the agricultural loans man from the bank, who said that after the program had proven its stability, the bank could make small loans for clube projects.

The following morning, the director of the ginasio, Joaquim da Silva, dropped by the hotel and offered to rent you a nice modern house with indoor plumbing and electricity for 40 new cruzeiros per month. You told him you would think it over. When you asked Sebastiao, the ACAR agent about the price, he said it was very cheap and thought it strange that Joaquim would be willing to rent so cheaply.

Later in the week, Conceiçao called the directors of the three grupos together for you to describe the program. All three of them seemed interested. When you asked about the attempts to form a 4-S club at Corenel Luiz Netto, the directora said that despite interest at the school, ACAR had for unknown reasons decided not to form the club. She further explained that her students were principally from the city and uninterested in agricultural work. The other two directors said that any kind of project would be acceptable to them, although one of the schools--Grupo Escolar Antonio Soares--had no water since the sides of the well had caved in.

When you talked about the first phase of the program and asked if a course on nutrition would be valuable, Conceicao said that it would be unnecessary and that you should start immediately with Clubes Agricolas. Two of the directors seemed to disagree, but did not speak out. When you said that it would be necessary to get to know the teachers before choosing your counterpart, Conceicao assured you that there would be no problem since she had already asked Marlene da Silva, Joaquim's sister, if she would be interested in the job. Marlene had said she would.

After two weeks in the hotel, you were anxious to find a permanent place to live. Not only were the bedbugs in the hotel beyond control, but the early morning noise was robbing you of sleep. At about 5 AM each morning, a street urchin with a basket on his arm passed the hotel shouting "pa-dei-ro" with the particular inflection that indicated which of the town's five or six bakers he represented. The cook would rush out and buy bread for breakfast. A little later a goose horn worthy of a "Model T" would call the cook back out--this time to buy watered-down milk from the big cans in the carroça. This was all very charming, but inhibited sleep. The day you had decided to accept Joaquim's rental offer, having found nothing else suitable, an elderly woman offered to rent you a two-room little house with bathroom privileges in her house next-door for 30 new cruzeires per month. She said she had never thought of renting the house since her children grew up and moved away, but she had heard about the wonderful things you had come to do for the town, and wanted to help in some way. You told her you would decide by the end of the week and thanked her very much for the offer.

One evening that week, you went to the movie theater and discovered that even though there was no film showing that night, young people gathered out front to chat and show off their new clothes. You joined a group of bancarios, all from out of state, in a nearby bar. They continually asked questions about the United States. One of them showed some interest in working with children in a club framework but said he had no time since he worked Monday through Friday until 6 PM.

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Given the situation up to this point and drawing on what you have already been told about the Clubes program in Goias, plan your activities from this point until your first club is functioning.

THE SCENARIO IN EVOLUTION - Example 2*

(For Use w/ P.C. Brazil's
Agricultural Youth Club Program)

The day you were to go to your site, a young, very thin, very shy fellow showed up at the PC office and told the secretary that he had come for the Volunteer for Jaragarcas. When you were presented, he introduced himself as Pedro Monteiro, the driver for the Delegada de Ensino, and apologized for no one more important coming to get you by saying that everyone was either traveling or very busy. When you tried to explain that it made no difference, all he understood was that you called him "Senhor Monteiro". He quickly insisted that you call him "Pedro," or if you like, "Nene," and then blushed. As soon as you had gotten outside Goiania in the Delegada's Volkswagen bus, Nene began chattering. Understanding only about a third of what he said, it was nonetheless obvious that he was disappointed to discover that you had never been to *Disneylandia*. When you asked when the Delegada would return from Minas Gerais, he seemed to misunderstand ou because he replied something about the director of the *ginasio* leaving.

When the town came into view, you were pleasantly surprised to see how neat and orderly it looked from a distance. As you went into town, however, you could see quite a lot of garbage heaped along the streets with mangy, filthy dogs nosing through it. The main street was deeply eroded by the rain runoff. The uneven sidewalks that varied in type, height, and width with each storefront or house were in some places undermined by the rain and cracking away from the building. Small old houses of plastered brick with colonial tile roofs and painted in now-faded pastel pinks, blues, and greens ringed a grassy lot with some small, bony horses grazing in it. Three mud-smeared, barefoot boys, each dressed in ragged shorts and the remains of a shirt that he long ago outgrew kicked a squeezed out orange husk back and forth - stop it with the chest, lift it with the knee, turn around and catch it with the foot behind, turn around and kick it to the next. Another boy, tired of watching, started up the street with his dirty styrofoam box, shouting, "picole!" Nene pointed out that this lot had originally been the praca when the town was begun 60 years ago. He noted, however, that no one of importance still lived in that part of town and that in fact the residents were very degenerate. You asked him what he meant by degenerate and he replied, "See that house on the corner? The founder of Jaragarcas built that house, but now it belongs to Marilda." He hesitated, then grinning said, "She has the best *cabare* in town."

As you approached the center of town the condition of houses improved; then stores began appearing. Every store seemed to be selling yard goods. Casas Pernambucas promised "good quality, good prices"; A Revolucao guaranteed "firm prices, firm colors." "Buy more cheaply here," read the sign on another. In front of a corner ice cream shop stood a line of empty, rickety chairs while boys tussled and snapped rags at each other's legs. Twice they all ran to meet an approaching man shouting, "Shine, eh?"

When you reached the *praça*, a large dirt lot with some half-begun brick construction in the middle, there was a crowd waiting. As soon as the car came into view, the ginasio's drum and bugle corps struck up a tune which, though rather dissonant, sent pleasant chills up your spine. You asked Nene what they were playing and he answered proudly, "They are playing the national hymn of the United States." You listened more closely, but still couldn't discern a familiar tune. Then a portly, red-faced man stepped over to the car, opened the door, and introduced himself as the mayor. His ear-to-ear grin disclosed only three teeth, they themselves almost invisible under his shaggy mustache. His rumpled white shirt with huge rings of sweat under his arms was not quite large enough to conceal his protruding belly between the buttons. When you stepped out of the car, he gave you a bear hug, then mumbled a few pinga-scented words, the only one of which you understood was "welcome."

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*Near Final Draft: Decision facing the Volunteer are now well defined. Several personalities and possible situations are introduced for each decision area. Conflicts and ambiguities are subtly presented throughout the material. Community figures are presented in terms of personality as well as physical appearance. Quotations promote reader involvement and aid in dynamics. Westinghouse Learning Corporation.

The mayor's secretary then stepped forward to a microphone and spoke in a melodramatic sustained shout:

"Most excellent doctor Peace Corps Volunteer, most excellent judge of the fifth district, most excellent representatives of the municipal legislature, illustrious doctors, lawyers, representatives of our fair town's commerce, parents, students, dear friends. Our kind benefactor and beloved leader Felicissimo Pereira has granted me the pleasure of speaking on his behalf to mark this glad occasion.

"From distant unknown lands to the north has come this youth to join us in that eternal struggle for progress, learning, and development that insures the greatness of this land. So great is his desire to contribute to our cause that he has forsaken his home, his family, his comforts to come stand by our side. We hope to be equal to the demands of our destiny. We believe that the hour of our glory has come. We know that our fair Jaragarcas, that our fair Goias, that our fair Brazil will in some small way mark and benefit from the passing of this youth in our midst."

The applause roared, you felt faint, and he passed the microphone to you. In starts and stammers of broken Portuguese you said, "I only can say thank you very much, and I hope to like and work very much in this town. Thank you." Everyone applauded warmly. Then you were introduced to several other people present including the older of the two doctors in town, the president of the Lions Club, the padre, the Supervisora da Merenda, the president of the ruling party, and yet others the significance of whom you did not catch. Nene pointed out a huge house on the other side of the praça that looked rather like one large, flat box stacked off-center on another box. Its blue and white tile facing reminded you of the bathroom in a new service station turned wrong-side-out. "That house belongs to Luis Wagner, the party boss you just met. He has a very large ranch, but the largest ranch belongs to Mario Candido. He may be the other party's candidate for mayor next year."

You were then settled in the best hotel in town. Your room was about ten feet square; the walls were about eight feet high, with no ceiling to insolate you from noises in the hall and other rooms. The hotel had one lavatory sink in the hall and one shower, which had hot water only during mealtimes since water was heated in coils of pipe buried in the kitchen stove. There were two outhouses with flush type toilets; however, neither of them worked. The maid carried a bucket of water to flush each one every morning. There was no toilet seat, and the porcelain rim always seemed to be smudged with footprints.

That night an anniversary party for some unknown couple was being given, and you were invited. Everyone insisted that you sing, "Oh, Susanna" and "My Bonnie" for them. Later in the evening after several beers and several glasses of whiskey, you volunteered to sing "Lucy in the Sky with Diamonds." When you couldn't remember the words, one of the bancarios, a short, rather dark, strikingly handsome young man with badly discolored teeth, cued you. He then sang seven more Beatle songs, all with perfect diction. Delighted to find someone in town with whom you could converse in English, you asked him where he learned the language. He blushed, shrugged, and said, "I speak no English." Everyone laughed, and you couldn't help feeling somehow forsaken.

At the party you met the male ACAR agent and talked with him for some time. Sebastiao is tall, slim, rather round-shouldered. His wavy black hair has thinned somewhat; his teeth are crooked but gleaming white. His smile is so broad that it makes him squint through his green-tinted glasses. According to him, Joaquim da Silva, the director of the *ginasio*, is the nephew of Luis Wagner and had a fight with the *Delegada de Ensino*. "You see, Dona Marta, Joaquim's wife, teaches at one of the *grupos*. She missed a full week of classes last month. When Dona Ligia spoke to her about it, Dona Marta walked out of the office and went to Goiânia to visit her mother for a week. Dona Ligia fired her, of course, but the following day Joaquim declared his intention to get Dona Ligia dismissed and give the job to her secretary, Conceicao."

Later on you asked him about the economic activities of the *municipio*; he said that Jaragarcas is in a rice-growing region, but as the soil is depleted the land is given over to cattle grazing. Consequently, beef production is about to pass rice in importance here. He continued, "I have been trying to encourage some diversification of crops, planting things such as peanuts, soybeans, sesame. Dr. Jair Cruz, the only good dentist in town, has actually begun planting sunflowers on his *chacara* just outside town." When you mentioned the possibility of spreading new ideas in agriculture through Clubes Agricolas, he said, "Well, just don't bother with Grupo Escolar Coronel Luis Netto. We tried to start a 4-S club there last year but got no support from Dona Ana, the *directora* there."

You also met Acary, the local bank manager. He didn't say much, but seemed mildly interested in the Clubes program. He introduced you to Messias, a gangly, cheery *moreno* who handles agricultural loans in the bank. He said that after the program had shown its stability, the bank could make small loans for Clube projects.

The following morning, Joaquim da Silva dropped by the hotel and offered to rent you a nice modern house with indoor plumbing and electricity for 40 new cruzeiros per month. You told him you would think it over. When you asked Sebastiao, he said it was very cheap and thought it strange that Joaquim would be willing to rent so cheaply.

Later in the week Conceicao, a tall, slim old maid with tight, thin lips that seldom smile, called the *directoras* of the three *grupos* together for you to describe the program. All three of them seemed interested. When you asked Dona Ana, a rather pretty, overly made-up, slightly heavy woman in her 40's, about the attempt to form a 4-S club at Coronel Luiz Netto she said, "I don't know why, but even though everyone was very interested in forming the club, Sebastiao decided not to. It is just as well though. He wanted to start a garden, and I certainly don't want my third-grade daughter to be digging in the dirt."

When you talked about the first phase of the program and asked if a course on nutrition would be valuable, Conceicao said that it would be unnecessary and that you should start immediately with Clubes Agricolas. Dona Ana agreed, but the other two did not say anything. When you said that it would be necessary to get to know the teachers before choosing your counterpart, Conceicao assured you that there would be no problem since she had already asked Marlene da Silva, Joaquim's sister, if she would be interested in the job. Marlene had said she would. Dona Ana invited you to come visit her school, as did the other two *directoras,* Alice Lucy and Dona Marly.

After two weeks in the hotel, you were anxious to find a permanent place to live. Not only were the bedbugs in the hotel beyond control, but the early morning noise was robbing you of sleep. At about 5 AM each morning, a street urchin with a basket on his arm passed the hotel shouting "pa-dei-ro" with the particular inflection that indicated which of the town's five or six bakers he represented. The cook would rush out and buy bread for breakfast. A little later a goose horn worthy of a "Model T" would call the cook back out--this time to buy watered-down milk from the big cans in the *carroca*. This was all very charming, but inhibited sleep. The day you had decided to accept Joaquim's rental offer, having found nothing else suitable, Dona Fia, a rather hunchbacked, elderly woman with moist, light blue eyes and closed arthritic hands, offered to rent you a two-room little house with bathroom privileges in her house nextdoor for

30 new cruzeiros per month. She said she had never thought of renting the house since her children grew up and moved away, but she had heard about the wonderful things you had come to do for the town, and wanted to help in some way. You told her you would decide by the end of the week and thanked her very much for the offer.

That afternoon you went to visit Dona Ana's school, Coronel Luiz Netto. The building was old and rather traditional in its architecture. It was built in a "U" around a patio. The classroom doors opened onto an arched arcade that was floored with gleaming red tiles, set off by the light green walls. Dona Ana showed you around the school. In each classroom the spotlessly uniformed children whooshed to their feet as you appeared in the doorway. Each time you said a few nervous words about Clubes Agrícolas and escaped to the corridor, only to have to confront another class. Dona Ana proudly pointed out that all her students lived in the city and were from the best families. You noticed that the school yard was almost all paved with flagstones, and that there were two large classrooms not being used.

The next morning you went to visit Alice Lucy at her school, Grupo Escolar Antonio Soares. You found her in the cantina helping mix the merenda. She was heaving away at a sack much too heavy for her. When you appeared in the doorway she sighed and said, "Just look at me, all covered with powdered milk when my first American visitor drops by." You assured her there would be other visits, and then helped her move the sack. She began showing you about the school, a long barracks-like brick and plaster building, not very old, but badly in need of repair. The yellow paint was rubbed off where muddy feet had been braced against the wall; the edges of square pillars were chipped off; the cement surface of the walk was flaked away in places, exposing the bricks beneath. The children in recess were running about in their faded, outgrown uniforms. You asked one little boy why he had a shoe on the right foot only. He replied, "My brother is using the other one today, but tomorrow we will trade." The children followed you around the building, always clustering about Alice whenever you stopped. She showed you the well which had caved in a month ago. "It doesn't really matter though," she said. "In a month or two the state plans to tear down the school and build another in its place. All these children will have to be divided between the other two schools, and I guess I will go back to teaching a class. I'm really sorry to miss the opportunity to start a club here in this school."

One evening that week, you went to the movie theater and discovered that even though there was no film showing that night, young people gathered out front to chat and show off their new clothes. Young girls walked three and four across with their arms linked, giggling and talking about the boys. The fellows stood in tight clusters huddled together as if against the cold talking about futebol, their work, their recent experiences. Strangely enough, they paid no attention to the girls except when someone new walked by. You joined a group of bancários, all from out of state, in a nearby bar. They continually asked questions about the United States. One of them showed some interest in working with children in a club framework but said he had no time since he worked Monday through Friday until 6 P.M.

Yesterday you went to visit Dona Marly's school, Grupo Escolar Jose Almeida. She came rushing out to greet you when she saw you approaching. Her bright smile and almost frisky demeanor belied her apparent age. Her school is the newest in town. Two long parallel rows of classrooms are joined by a covered walkway. The pastel blue walls are spotless. The area in front of the school is planted in grass with circular flowerbeds full of bright red cannas. Dona Marly took you around to the back area of the school grounds. "That wall completely circling the school property was just finished last month," she said. "The fenced-in part over in the corner is where I tried to start a garden, but when the ants started cutting down the plants I didn't know what to do."

Back in the school office the teachers were having a coffee-break. Dona Marly introduced you to them. Marcia, an attractive young girl is new on the staff; Luiza has taught in Jaragarcas for five years, and used to give crochet and knitting classes to girls in her home; Julia, a young, ever-smiling morena asked numerous questions. She talked about a summer vacation camp for children held last year in Montes Verdes, and the possibility of doing the same in Jaragarcas. Dona Marly asked a few questions about the idea of teaching nutrition in the school. She said that nutrition and health were already part of the curriculum, but that the teachers could use some orientation on how better to present the material. You set a date to come back and talk about it further.

By the time you got back to the hotel you were dead tired, but a note had been left for you by Joao Costa inviting you to dinner and to play canasta with him and Messias from the bank afterwards.

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Given the situation up to this point and drawing on what you have already been told about the Clubes program in Goias, plan your activities up until your first club is functioning.

SITUATIONAL EXERCISES*

The situational exercise simulates the kind of situation the trainee might find himself in as a PCV. It goes one step beyond the Community Description and Critical Incidents exercises described elsewhere, in that it requires actual performance rather than intellectualization about what one would or ought to do. It differs from role playing in that the trainee is not told to be a particular kind of person or to behave in a given way. Instead the situation is created by the actors, and the trainee has to respond as he feels he should, as he would, or as he is able. He is not able to lose himself in the role of someone else; it is his behavior and interpersonal skills that are called into play.

For maximum involvement, it is best to use one trainee in the situation at a time, although conceivably it could also be very effective with more than one trainee. The actors can be members of the staff, or anyone who can play the roles well. Language instructors have proven to be very effective, and they lend an added element of reality to the situation. Their participation can also encourage their acceptance as cultural informants.

Ideally, the exercise should be video taped for later playback, but audio taping has proven quite effective. Video taping allows greater attention to the non-verbal aspects of the interaction, of course. The trainees will benefit from watching their own performance and should recognize measurable improvement if the exercise or one like it is repeated later in the program.

This is a time-consuming exercise, but it is probably the single most effective exercise in this Handbook. It focuses on the individual in an ego-involving, sometimes anxiety-producing way, and it sometimes allows an individual to see himself for the first time as he really is.

It is probably most effective if it is conducted very early in training, but has been very effective conducted as late as the week before mid-board evaluation. It should be scheduled at a time when it will not interfere too much with other training activities. Other activities or free time should be scheduled while the taping is going on. If this can be done during staging or regular administrative activities, such as shots, pictures, finger printing, filling out forms, etc., or ideally as the trainees arrive, it will interfere less with the other training. Each taping should take from ten to twenty minutes, but some time needs to be allowed for instructions before the exercise and for completing forms following the exercise. This exercise has important implications for the assessment process. It furnishes the staff with a behavior sample which can be very valuable in demonstrating to trainees the consequences of certain behaviors. The F.A.O. should spend as much time observing the exercise as possible.

Preparation

A situation that is appropriate to the specific assignment of the trainee should be devised. We include two examples--one for Community Development, from the Training and Assessment Manual, p. 148, and one for Smallpox Vaccinators. The first is a generalized problem drawn from Peace Corps experience world-wide, the other was devised by RPCVs and staff for a particular project. Both kinds could be used in this order during a program, with attention called to any measurable improvement or change in trainee performance.

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*From Wight and Casto, Training and Assessment Manual, p. 145.

Ideally, the situation involves conflict of cultural values or standards as well as conflict of individual needs. Two or three actors should be included to add to the reality and complexity of the interaction. Whatever the staff feel is most important for the trainee to confront (that most relevant to the country situation) can be built into the situation or instructions to the actors--hostility, status, frustration, ambiguity, conflict among the host nationals, attempts to manipulate, control, or coerce, etc.

The actors should be provided with quite explicit instructions. They should have certain needs, preferences, values, or goals that serve as a guide and should be told to demonstrate hostility, resentment, suspicion, or whatever is desired. They should be told to argue with one another, or to agree with and support the status figure, or to attempt to get the PCV to side with them, if the staff feel these should be built in. They should be provided with objectives and an overall plan, with suggestions for beginning the meeting and bringing it to a close, but should not be given lines to memorize. It should be left spontaneous, with the actors making up their own lines as they go along.

They should be warned, however, not to dominate the conversation, but to give the trainee ample opportunity to interact.* Insofar as possible, they should behave as host nationals, following the same customs, procedures, mannerisms, etc.

Trainers with a great deal of experience have suggested that the actors be rotated; in other words, to use as many host country nationals or other players as possible, and to vary the subordinate and superior roles and use any other ideas which may facilitate more creativity and keep interest and spontaneity of the exercises at a high level. By rotating role players, interest is kept at a maximum and the role players do not become as tired.

An interesting modification or expansion of the role playing exercise was done in a Hilo training program. There the role plays were done in three different ways: one was with trainees and host country nationals; two, the role plays were re-shot with RPCVs taking the place of the trainees; and three, the host country nationals playing both parts. Trainees then viewed these three different portrayals, enabling them to compare and contrast their own actions with the actors' in the other two situations.

Technical aspects of the exercise must be prepared for carefully. Personnel with a good technical and working knowledge of audio-visual equipment are necessary in using this exercise. Technical personnel should not be limited to one or two individuals but a large number of the staff, in order to facilitate greater use of the equipment. A dry run should always be made prior to actually doing the exercise. At this time lighting, microphones and other mechanical facilities should be checked out to make certain everything is working properly and is prepared for the actual exercise itself. When filming the actual exercise, both the actors and the trainees should be in the picture; focusing on one or the other subject at all times does not allow for comparisons and reactions of the people involved in the exercise.

In order to avoid certain irrelevant behaviors in the exercise itself, objectives of the exercise should be made clear, understandable, and simple. The exercise should be simple, realistic, and related to the objectives. In other words, the objectives of the exercise should be formulated and the situation itself designed to match the objectives. An interesting situation may make an interesting exercise, but it may be a waste of time if the exercise has no relationship to the needs of the program or the program's objectives. Questionnaires given after the exercise should reflect the objectives of the exercise itself.

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*This has become a problem as players warm to their roles.

Objectives

The primary objective is to allow the trainee to experience the kind of situation he might find himself in as a PCV, so that he can assess his own abilities to cope with such a situation very early in training. He will have a better understanding of what will be required and in training can work toward preparing for such situations.

He sees how he performs in a stress situation, and, as mentioned previously, sometimes sees himself as he really is for the first time in his life, even though others have been trying repeatedly to tell him what he is doing. The learning that derives from such a situation is very personal and concrete, not general and abstract. Striking changes have been observed in trainees as a result of the one community meeting exercise.

We would suggest reading the examples for Architects/Engineers and for Teachers in the Training and Assessment Manual, p. 159 to 168, as well as the Contrast American Role Play in this section.

The Committee Meeting Exercise

(Instructions to the Staff)

This is a community development meeting established by the previous PCV with three important members of the community. The trainee is briefed (in written instructions) by the old PCV, who suggests that what is most important for the community is to bring in fresh, uncontaminated water from the nearby mountain. The purpose of this "set" is to determine the extent to which the trainee will follow and push the ideas of the previous PCV and the extent to which he will listen to and support the host nationals.

Unbeknownst to the trainee, however, the other committee members have their own pet projects which they will propose. Conflict is built in because of the different proposals. Actors ignore the PCV's proposal or demonstrate impatience, lack of understanding, hostility, etc. (depending on the characteristics of the people of that particular country). Conflict might be built in to determine how the PCV will react to conflict among the host nationals. Demands might be made on the PCV to raise money, design the plans, etc. One actor might try to get the trainee to align himself with him against the others, through subtle persuasion, flattery, etc.

Procedure

The trainee is told that he is to assume that he is a PCV who has just arrived in his community and that the previous PCV had scheduled a meeting that he must attend. He is told that the meeting will be video (or audio) taped and that he will have an opportunity to view the tape later. He is given the written instructions to read, after which he is asked whether he has any questions. If he asks how he should play his role, he should be told to be himself, that he is the PCV in this situation.

The trainee then enters the room where the actors are and is greeted in the way that would be characteristic of the host nationals in this situation. After ten to twenty minutes, one of the actors brings the meeting to a close, again in a way that would be plausible and characteristic in such a situation.

The trainee then leaves the room and is given a questionnaire to complete regarding his reaction to the meeting. Before the trainee leaves, he is asked not to discuss the exercise with any of the other trainees until they have all been through it.

After each trainee has participated in the exercise, D-Group meetings are scheduled to review and evaluate each person's tape. The group, preferably with staff members (including host nationals) present, observes or listens to the tapes, evaluates each person on the form provided, and then discusses his performance, focusing particularly on the probable reactions of the host nationals and the consequences.

Each individual should complete the individual rating form immediately after the tape is reviewed. The Consolidation Form should then be passed around so that each person can write in his evaluations under his name. The forms should be turned into the staff at the end of the meeting. A copy should be made for the individual's file, and the original should be returned to the trainee.

Subsequent Exercises

Similar exercises can be conducted later, with the trainees playing the role of the host nationals as well as the PCV. Playing the various roles gives the trainees some insight into the feelings and attitudes of the host nationals whose roles they are playing.

COMMITTEE MEETING

Instructions to Peace Corps Trainee

You are a Peace Corps Volunteer who arrived just a few days ago on your assignment. The Volunteer you are replacing informs you about a meeting which you will be attending with three host country people in the community to plan for a project.

The previous Volunteer and the field representative suggest that you get a good water system going, an aqueduct to carry the water from the mountains. For years the people have been getting their drinking water from small open ditches and wells which are dirty and contaminated. The previous Volunteer feels that this water system has been responsible for the large number of illnesses, and even some deaths in the community, particularly the high mortality rate among children.

NOTE: This meeting will be recorded on video tape. You will have an opportunity to view the tape later. We would appreciate it if you would not discuss the nature of this exercise with other trainees until they have all been through it.

Descriptions of the Committee Members

(Provided by the Volunteer You Are Replacing)

Mr. X

He is a young businessman who was born and raised in the town and who now owns several small businesses in the north half by the river. He is the leader of a group of businessmen who together have formed an association. He is also the head of one of the two political groups in the area, which was defeated in the last election.

Mr. Y

He has been the mayor of the community for ten years, appointed by the governor. He is still considered somewhat as an outsider, but is fairly well accepted and supported by his own party, which opposes Mr. X's party. Mr. Y's party constitutes approximately half of the town and for the most part is physically separated from the other party by a main street. He is interested in developing the community to impress the governor. He is sociable and likes parties.

Mr. or Miss Z

He (she) is a fairly conservative wealthy landowner who owns 5,000 acres south of town. He (she) has been there all his (her) life with the land passing from his (her) rancher father, who was known for his wealth. He (she) has never been active in local community affairs, but has tended to become so since the Peace Corps has been there. He (she) is fond of sports and participates in them with the younger set of the community. He (she) has always taken good care of workers on the ranch.

Descriptions of the Committee Members for Actors

Mr. X

You are a young businessman who was born and raised in the town and who now owns several small businesses in the north half by the river. You are the leader of a group of businessmen who together have formed an association. You are also the head of one of the two political groups in the area which was defeated in the last election.

You are primarily interested in using the available funds for road and bridge construction to tie into a proposed major highway adjoining two larger cities which lie across the river. At the present time, your town has only one road connecting it to one of these cities and this means travel on an eroded dirt road and crossing an old worn out bridge which is badly in need of repairs. Building the new road and bridge would connect the city to both larger communities and this would bring many commercial advantages, including routing traffic through your town which would help your businesses.

Mr. Y

You have been the mayor of the community for ten years, appointed by the governor. You are still considered somewhat as an outsider, but are fairly well accepted and supported by your own party which opposes Mr. X's party. Your party constitutes approximately half of the town and is superficially separated from the other party by a main street. You are interested in developing the community to impress the governor. You are sociable and like parties.

Your proposed plan is to begin an "urban renewal" project. To begin with you want to build a new public building since your present offices are run down and dilapidated. You consider them too deplorable to operate out of. Along with the new building you consider renovating the market place, and putting in a park, as the next most important part of your plan. You don't see how the people can have any pride in their community if they don't improve the appearance of the main offices and the center of activity in the town.

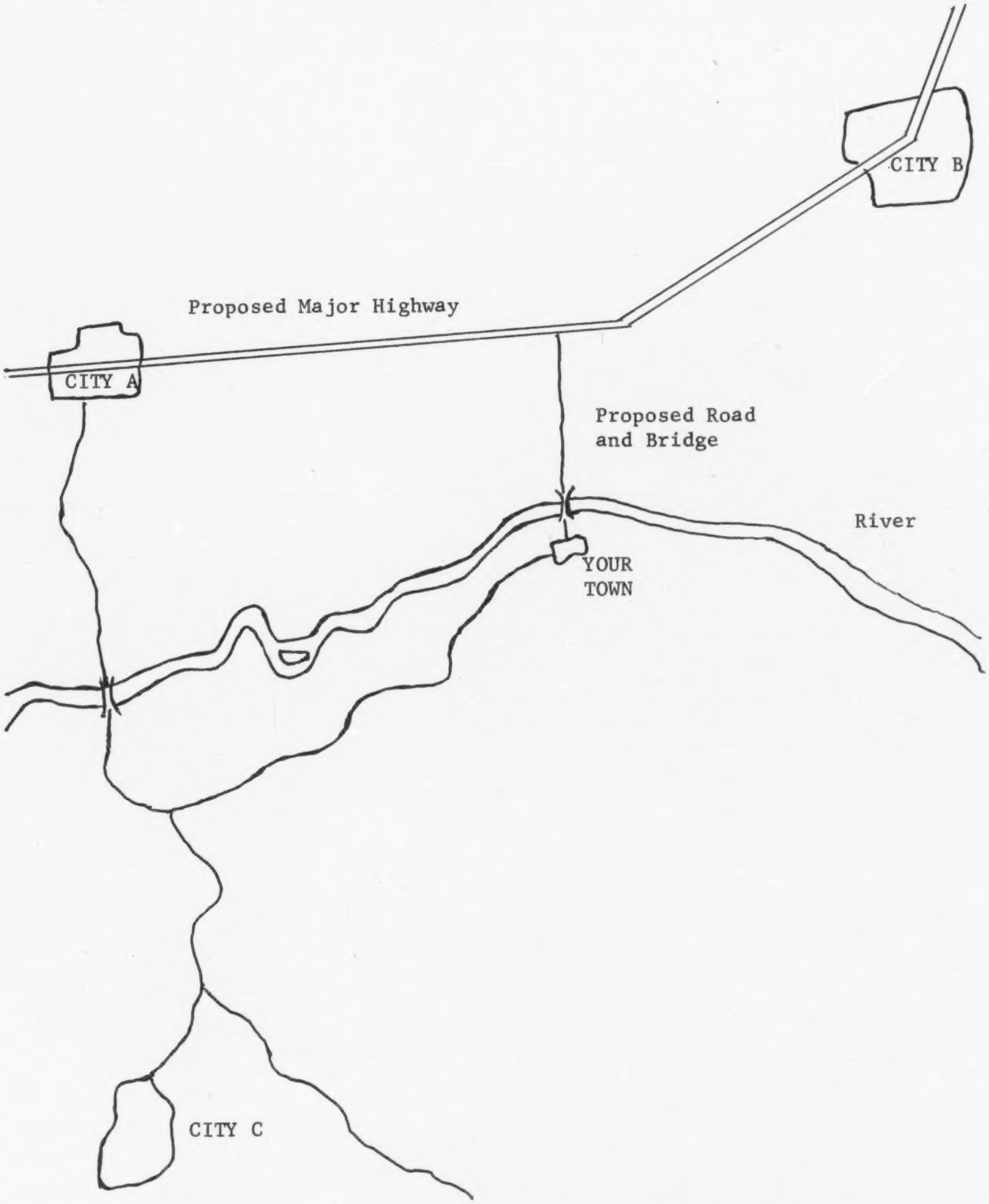
Mr. Z

You are a fairly conservative, wealthy landowner who owns 5,000 acres south of town. You have been there all your life with the land passing from your rancher father, who was known for his wealth. You have never been active in local community affairs, but have tended to become so since the Peace Corps has been there. You are fond of sports and participate in them with the younger set in the community. You have always taken good care of workers on the ranch.

Your project proposal is building the long needed school. At present the children have disgusting conditions in which to learn and absolutely no adequate play area. Being interested in the welfare of the young, you feel very strongly about having your project accepted.

MAP OF THE COMMUNITY

AND IMMEDIATELY SURROUNDING AREA


CITY B
Proposed Major Highway
CITY A
Proposed Road
and Bridge
River
YOUR
TOWN
CITY C

MEETING WITH THE MAYOR (A SITUATIONAL EXERCISE)

Instructions to the PCV

You have been out vaccinating with a team of twenty for three weeks in a remote provincial area. One more village is included in your assignment, but when you arrived in the morning the mayor showed great reluctance to organize the people for vaccinations. He claims that the people in his village neither need nor want vaccinations and that the team does not have proper authorization from the central government. His village is in an area where smallpox recurs every winter and you feel it is important to vaccinate as many people as possible while you are there.

The sanitarian on your team is a young man who seems unusually bright and ambitious. You have spent several evenings discussing a variety of topics with him while the others have fallen asleep. He is from the capitol and has a reasonably good education and you have enjoyed working with him.

The other American PCV on your team has been somewhat sick for the last week. It has been a difficult, demanding assignment and she is no longer able to do all of her share of the work. You will need three or four days to vaccinate the people in the area of the village and then you hope to return directly to the capitol. You are going to meet with the mayor and the sanitarian hoping to convince the mayor to give his support to the vaccinating team. This you must have, or your visit will be futile.

NOTE. THE CONVERSATION WILL BE CONDUCTED IN ENGLISH. YOU ARE TO ACT AS YOU WOULD AS A PCV IN THIS SITUATION. THE EPISODE WILL BE VIDEO TAPED FOR TRAINING PURPOSES. THIS EXERCISE IS CONFIDENTIAL. PLEASE DO NOT DISCUSS ITS CONTENTS WITH ANY OF THE TRAINEES UNTIL ALL HAVE PARTICIPATED IN IT.

C-512

Instructions to the Mayor

Your village is very poor and located in a remote area. You have been the mayor for over ten years and are respected as a fatherly leader of the village. This summer has been particularly hot and dry and the crops were not good. You are worried that some of your people will starve during the next winter.

This morning a group of twenty vaccinators arrived in your village demanding that you organize the people to be vaccinated. The people do not all live within the village and many in outlying farms will not be able to come in for vaccinations for two or three days. The head sanitarian on the team, who is a very young man, has a letter from the central government authorizing him to vaccinate in your village, but this is the first you have heard about it. Your experience with the government has been limited and generally unpleasant--official visits that require special arrangements and give little result. If you agree to allow the team to stay and vaccinate, your village must provide food and lodging for twenty people for three or four days and that will so deplete your already small supplies that many will be without food later.

You are a proud man and do not want to admit the need of your village, so have refused to allow the team to vaccinate on the basis of improper authorization from the government. You have explained that the people in your village neither need nor want vaccinations. However, if the discussions continue much longer, the team will stay the night, and perhaps the night after that, and you will be involved in the very situation you wished to avoid.

Two young American girls are members of the vaccinating team. They obviously are not of your faith, and since you are a very religious man, you are not happy about their presence in the village. You do not approve of females who leave their families to wander around the countryside, but experience has taught you to respect western technical knowledge and you are wary of their possible influence. You would prefer not to offend Americans, for they have power that may affect you later.

Instructions to the Sanitarian

You are a young man with fairly high ambitions who has been working as the head sanitarian on vaccinating teams for the past six months. For three weeks your team has been out in the provinces vaccinating and you are becoming anxious to return to your home in the capitol. Your most important religious festival begins in five days and it will take three or four days to return to the city. However, you realize that you must do some work in the final village in your assignment, or your report will be incomplete when you return.

There are two American girls vaccinating on your team and one in particular is especially interesting. She has been very friendly over the past weeks and you have spent several evenings discussing a variety of topics with her after the others have fallen asleep. From all signs, she is interested in you and you hope to see her when you return to the capitol.

You have arrived in the last village in your assignment but the mayor has been reluctant to cooperate with your efforts. He claims that the people in his village neither need nor want vaccinations. This is a very poor village in a remote region and he has not received word from the central government of your coming. He wants the team to leave the village the same afternoon of the morning it arrived. You know that you must spend at least one day there and vaccinate a few people for your report, but are happy to leave as soon as the minimum requirements are satisfied. There is a possibility that you will be able to make a financial arrangement with the mayor that would hasten your departure.

C-515

SITUATION EXERCISE
INDIVIDUAL EVALUATION FORM

RATEE ______________________________ RATER ______________________________

Discussion Group No. ________________ Date ______________________________

Circle the number which best described the ratee's behavior on each dimension listed below.

	Extremely	Very	Quite	Somewhat	Equally	Somewhat	Quite	Very	Extremely	
Friendly ______	1	2	3	4	5	6	7	8	9	______ Hostile
Warm ______	1	2	3	4	5	6	7	8	9	______ Cold
Talkative ______	1	2	3	4	5	6	7	8	9	______ Silent
Serious ______	1	2	3	4	5	6	7	8	9	______ Not Serious
Critical ______	1	2	3	4	5	6	7	8	9	______ Supportive
Contributes ideas ______	1	2	3	4	5	6	7	8	9	______ Withholds ideas
Tactless ______	1	2	3	4	5	6	7	8	9	______ Tactful
Forceful ______	1	2	3	4	5	6	7	8	9	______ Not Forceful
Follows ______	1	2	3	4	5	6	7	8	9	______ Leads
Dominating ______	1	2	3	4	5	6	7	8	9	______ Submissive
Accepting ______	1	2	3	4	5	6	7	8	9	______ Rejecting
Suspicious ______	1	2	3	4	5	6	7	8	9	______ Trusting
Listens ______	1	2	3	4	5	6	7	8	9	______ Does Not Listen
Respectful ______	1	2	3	4	5	6	7	8	9	______ Disrespectful

What is your overall rating of his performance?

Poor ______ 1 2 3 4 5 6 7 8 9 ______ Excellent

C-517

SITUATIONAL PERFORMANCE EVALUATION
CONSOLIDATION FORM

Name and Discussion Group No. ______________________
(Person Being Rated)

1 Extremely 2 Very 3 Quite 4 Somewhat 5 Equally 6 Somewhat 7 Quite 8 Very 9 Extremely

		RATERS										
Friendly	Hostile											
Warm	Cold											
Talkative	Silent											
Serious	Not Serious											
Critical	Supportive											
Contributing Ideas	Withholding Ideas											
Tactful	Tactless											
Forceful	Not Forceful											
Following	Leading											
Dominating	Submissive											
Accepting	Rejecting											
Suspicious	Trusting											
Listening	Not Listening											
Respectful	Disrespectful											
Overall Rating .... Effective	Ineffective											

Editors' Note: The situational exercise, "Meeting with the Mayor", was designed after discussion with PCVs in the program it describes and is an excellent study of many of their problems. There are several points in developing a good exercise that merit attention; others will occur to you as you compare it to the situational exercises you are developing:

1. The Volunteer's reason for wanting to complete the project is immediate, valid, and pressing. It is one the trainees can react to with the PCV's urgency.

2. The role of the mayor is sympathetically drawn (as was the landowner in the committee meeting) with tangible dignity and pride. His motivations are equally clear and immediate.

The sanitarian (as the political mayor in the committee meeting) is not, unfortunately, seen as so attractive a person. This disparity points up a real dilemma--the dignified and traditional village figure is often easier for the Westerner to deal with and accept than the urban youth caught in mid-transition. This is a point that could usefully be developed.

3. The contrast of the PCV and the sanitarian's views have great emotional validity. The misjudgment of friends, of co-workers, particularly of a host national man by a PCV girl often causes real resentment, hurt, and bitterness. The understanding and identity of high purpose the PCV thinks she has found (or, perhaps, with a touch of pride, implanted) is a major concern of her Peace Corps service. This section offers rich ground for exploration.

4. The "financial arrangement", as many other delicate problems, can obviously be a sore point--both with PCVs and host nationals. In the program that drew up the exercise the host nationals were full members of the discussion. They agreed that bribery was a way of life in many areas and one that would cause the PCV problems far out of proportion to its seriousness. The nationals then supported the discussion of an obviously embarrassing and painful characteristic with tact and candor.

The first situational exercise, The Committee Meeting, in which the PCV has not as yet committed himself to a program, should for this reason be used first.

In the second kind of situation, Meeting with the Mayor, the Volunteer has already acted in ways that the trainees will identify with. The conflict involves highly charged personal and moral conflicts. This is an example of the progression-- in complexity, emotional content and ambiguity--that would be valuable in maintaining responsive learning involvement in the process.

ROLE PLAY

It will often be useful to use free role playing (in which none of the roles are structured or rehearsed) to help the trainees develop a better understanding of their role in various situations that they might encounter as Volunteers. Role playing can add another dimension to trainee discussion and perceptions, in that many of the attitudes and signals that had to be articulated or guessed at in the critical incidents or case studies, can be recognized in role play just as they must be in real life. The tone of voice, the inflection, physical stance, all suddenly become recognizable as part of the communication process.* Role plays can be easily and most profitably drawn from links in the role model, problems seen in the community descriptions, or could be expansions or elucidations of critical incidents, case studies, or biographical case studies. It is, in this context, particularly useful to have the trainees play the role of a character or type that they have previously seen as unsympathetic, hostile or inexplicable. These role plays can be prepared by the staff, and later, as appropriate, by trainees.

Many different role playing situations can be developed, covering various aspects of experience in the host culture--formal, informal, social, work, etc. Trainees could experiment with various possible behaviors (how would you explain to a mother, a father, a religious figure, a mayor, etc., the need for vaccinating children?). RPCVs, the other trainees, and of course host nationals would be encouraged to comment on the skill and understanding of the culture shown by the actors. Roles could be replayed with alternative behavior. In one program, for example, a situation was played first by trainees, then later by returned Volunteers, and finally by host nationals, each time demonstrating greater sensitivity and more appropriate approaches.

If trainees assume the roles of host nationals, either interacting with Volunteers, or facing problems and critical issues in their own lives, they will develop a better understanding of the needs, attitudes, values, expectations, and reactions of the host nationals in these situations, which will further clarify their role as Volunteers.

Another productive exercise has been to ask trainees to design their own role plays, for example, of a problem that might typically confront a young school girl, or high school principal, or small farmer, or educated youth in the culture, or perhaps a Volunteer health aid, or laboratory technician. The trainee would be responsible for collecting material for the role.

Much more specific situations could be devised by the staff, and trainees asked to discover the appropriate feelings and information to play the assigned roles. For example, one of the Upper Volta Role Plays assigned to trainees involves, on the one hand, a young boy running away from home and his poor country to find work so he can earn a bride price; on the other, a border guard who tries to explain the difficulties ahead of him. Ambitious trainees could, by questioning the staff, reading and thinking, discover the difficulties of the urban labor markets for the immigrant, the paucity of opportunities, the dislocation suffered by the village boy away from his family and his clan, and perhaps something of the fear of dying away from home, the feeling of the urban floating jobless population, the complexities of a newly encountered cash economy, and of the drive of rising expectations.

Other assigned role plays have been taken from difficulties between Volunteers--the unhappy, unsuccessful Volunteer's demands on the more successful (or luckier) ones, the problem one Volunteer's social conduct can cause for the other Volunteers in his (or her) area. In these role plays, it often proved valuable for trainees to switch roles and replay the situation from the opposing point of view. Host nationals should be involved as much as possible in devising, playing in and critiquing performance of the role plays, both to lend cultural validity and to facilitate use of host nationals in the program as cultural informants. As early as possible, role playing situations should be conducted in the host language, but focusing (from the beginning) on customs and social exchanges that should become part of the trainee's conditioned responses in that culture. Role playing thus serves to demonstrate the validity of language learning to intercultural success, and vice versa.

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*This approach can be particularly effective following the situational exercises--role play should not precede it.

Role playing also helps to integrate the technical, cross-cultural, and language components of training by creating job-related situations in which the trainee has to interact with a counterpart, superior, etc., or play the role of the counterpart or superior. Emphasis should be placed on communication or interaction on several levels--verbal, nonverbal, interpersonal, social, cultural, and technical or work. In any given situation, the communication or interaction will involve several of these levels. Thus, an interaction with a counterpart will involve technical, cultural, nonverbal, verbal, and possibly even social communication. This is an important message to get across to the trainees, and can perhaps be best achieved through the use of role playing situations. Host nationals should be encouraged to critique freely nonverbal behavior as well as verbal. It should be made clear that trainee behavior should be judged by host national concepts of appropriateness.

Any technique can be overdone. Role playing should not be used so often that it loses its effectiveness. As a method of practicing dialogues in the language or for learning social customs, it can be used quite extensively throughout the program. For purely cross-cultural or technical situations, however, it can lose its effectiveness if used too often, unless very carefully designed indeed. (For an example of success, see Upper Volta Role Plays.) It is best, therefore, to select critical, difficult, or stress-producing situations that will have the greatest impact on the trainees.

For example, a trainee could be confronted and subjected to considerable verbal abuse over America's support of Israel in the Arab-Israel conflict, the support of Trujillo, or any highly charged issue between your country and the United States. An RPCV plays the role of the host national. The situation is best conducted in a small group. Two members of the group play the role of Volunteers confronted by the host national. The others are to assume the role of host national teachers and are to support the host national who is confronting the Volunteers. This forces the trainee to become intensely aware of his position and the host national position, of the emotional feelings and reactions on both sides. The experience provides the stimulus for some very involved and meaningful small group discussions. The role play should be followed by a group discussion, focusing on feelings, attitudes, behaviors, etc., that became evident during the role playing situation.

The staff members who will be playing the roles of the host nationals should rehearse beforehand and should collect "irrefutable facts" with which they can confront the trainee. Instructions for the trainees playing the role of Volunteers and for the rest of the group playing the role of host national teachers are included in the materials section following.

ROLE PLAYING SITUATION

Instructions to the Trainee

As a Volunteer you will, on many occasions, be engaged in conversations with host national friends and co-workers concerning yourself, your work in the host country, your own country, and your country's position in world affairs.

For the next fifteen minutes you are asked to play the role of a Volunteer talking with the headmaster of your school at a small cafe.

The questions and statements expressed will be similar to those you might hear in your host country.

The Book Debate

The "Book Debate," developed by Jan Bing and Rosalind Pearson for an Afghan Cross-Cultural Manual, could be used both as a role-play (Volunteer, Guardian and Inspector, or Volunteer-Volunteer) and as a case-study, using just the first Volunteer's point of view. One might best use it as a case-study, asking for an assessment of the Volunteer's behavior, then introducing the other points of view in a role-play. Or use it as a role-play and distribute copies of the other points of view afterward. Note that much valid material can be used in several ways, as either case-studies, role plays, critical incidents, even as parts of community descriptions. Training staff should attempt to use materials with similar flexibility to suit their particular program needs and timing.

Volunteer Dick

My seventh class had no books. Nearly every day at various times for eight weeks I went to the storeroom where the supply of books was kept. Each time I was told that the storekeeper was out and that no one else, not even the principal, had a key. I gradually began to visualize this keeper of the keys as a mythic man of giant proportions. But one day he actually appeared at the storeroom--a wrinkled little man in a grey turban.

I told him that I needed 120 English Book I's for my seventh classes. I could see the books piled in neat but dusty stacks on the shelves. He looked at me in a puzzled way. "Where are your books?" he asked. Thinking that he had not understood my Persian I said, "No, you don't understand. I do not *have* any books. That is why I am here. I need to *get* books for my three seventh classes. I need 120 books."

"No, no," he said, standing firmly in the doorway. "I cannot give you books unless you give me books. I am responsible for the books in this room. I am a very honest man. If I give you the books then I won't have any books and how will I explain an empty storeroom that was given to me full of books?"

I tried to be patient with the old man. But I had to make him understand the necessity of my getting the books.

I had worked orally with my students all this time, but each day they asked me, "Where are our books, maalem sayb?" (teacher, sir). They were eager to have them, particularly since all the upper classes had books. I had tried various ways of writing out exercises from Book I as I remembered them, but the school had no duplicating machine and this meant writing out 120 papers by hand.

The textbooks had been printed by the Ministry of Press, with the help of Volunteer printers, and the government was most anxious to distribute them all over the country in an attempt to standardize the English classes. The Peace Corps was a vital part of this effort. It was hard enough to have to listen to my students clamoring for books every day, but it was even harder to accept the fact that because I was unable to get books for my classes I was going against the goals set up by the Peace Corps and the Ministry.

When my kids went on to eighth grade they would be poorly prepared indeed if they had never worked with an English text, never learned to read from a printed page (students have a hard time making the jump from handprinted to type-printed words).

I was responsible for teaching these boys and I owed them my best efforts. What would I have given them if, at the end of the year they didn't know how to read and they were unprepared for the work of the next grade?

The most frustrating part of all this was that the books were there in the very same building as my students. The books were sitting in the storeroom waiting to be used and my students were sitting in the classroom waiting to use them. All that stood between the books and the students was a locked door and an illiterate man with the key to open it.

The storekeeper was unable to accept my reasoning, was unmoved by my pleading, and when I told him that I would take all responsibility for the books and promised him that every book would be back in place at the end of the year, he merely laughed as if he thought I were mad. He could never understand that not using the books was the same thing as not having them.

I went to the principal to see if he could intervene on my behalf, but there was nothing he could do since he had no key and the inspector from the ministry would probably not come for several months.

Time was passing and I was getting more and more desperate. I talked and talked to the storekeeper but he remained invincible.

We could have a thousand PCV teachers in this country but if there was a storekeeper behind each one, nothing would get accomplished. I don't see how Afghanistan is ever going to progress if everything is kept locked up to rust and mold. It's enough to make you give up and go home. (I finally wrote to the Peace Corps in Kabul. Maybe they can do something about this. The case could perhaps best be used without this final line, in which case Trainees would be asked to devise a solution. With the use of the last line, they could evaluate his decision.)

Kubhan Ali

It is not every day that an old man like me has the honor of being appointed to a government job. The people of my village are very poor and we have much difficulty in our lives. I will do this job well and the government will perhaps look with favor upon my son. Our people are used to hardship. My many years of life have seen many evils and have given me some knowledge of the ways of men. If it be the will of Allah, I shall do my work well and bring honor to my family.

Truly, it is a great responsibility for me to be entrusted with the room of many fine books. I have not seen such books before in my life. Even though I must travel a great distance from my village to the school I am proud to do so. Certainly this school is a very fine school to have so many books.

There is the man from Kabul who comes to the school during the year to look at the storeroom. He wears a western coat and leather shoes. He is an important man with a high position and it is my great honor to please him. Should he take a good report of my work to the ministry it will be very fortunate for my son, my family and my people. It is a great pleasure for me to see in my lifetime such things come to pass, Allah be praised.

There are some things in my work that, with my humble background, are difficult to understand. How can I explain to the young and impatient man from America about my position? He has very strange ideas. He does not understand that these boys will lose the books. They are well meaning boys but they are mischievous. When the inspector from Kabul comes to see the books and finds that the books are not here I will have to pay for them and how am I to do that? What shame it would be for my family. What should the man from Kabul think of me when he finds that some of these valuable books are lost? And what should he think if he comes to see his humble friend Kubhan Ali and finds instead the young man from America sitting by the storeroom with the key? He should think, now my friend from the mountains has gone back to the mountains. These people are not suited for such work as I had suspected all along. That would indeed be a terrible thing. I would disgrace my family, my son would have to be content to farm, his children would be unhappy. No, such a thing will not occur. By the guidance of Allah, I am a good and honest man and I will live up to the responsibility given to me.

I do not understand what that young man says about his students. I know his students and they are very content with him. He is indeed a strange fellow. Imagine, a man from America becoming a guardian! That is truly a strange idea. He seems unhappy here--such a village must be difficult for him. In America, villages are very large. Perhaps his unhappiness makes him discontent with our people.

He does not understand that my responsibility is to make sure that nothing happens to these books. He wants me to have an empty storeroom! What should I do if I had no books to look after? Each time I come I count the books and make sure they are neatly stacked. Each time all the books have been counted and I have not lost one book. This is my responsibility. How can a baker make bread with no flour?

The Inspector

It is very difficult to deal with these people who keep our storerooms. They have little understanding, no education, and cannot be trusted. One must be very firm with them or else there would be all kinds of corruption and dishonesty. It is my responsibility to see that such corruption does not occur. I have forty villages to inspect in __________Province--indeed a great responsibility.

I must keep my eye on old Kubhan Ali--he is the newest storekeeper in the district and, as they say, a new servant can catch a running deer, but he is only Hazara and his family is poor. Those people must be watched because we cannot expect very much from them.

Also many new supplies were recently sent to that school and it is necessary to make sure thay they do not get misplaced. The ministry has been able to increase the production of textbooks, much to the benefit of our country and we must see that every school in Afghanistan has the new English books.

I am very careful to keep records of what has been given to the schools in my district. At the beginning of the year we supplied a total of 300 books to the school where Kubhan Ali keeps the storeroom. Each time I go to that school I must make sure that none of the 300 books has been misplaced. The people in the smaller villages are ignorant and do not know how to take care of books and we must teach them the value of having these books.

I know only too well how difficult it is to make the students understand this. As soon as they get the books they sell them in the bazaar and they become lost. They leave them outside and they become dirty. They make marks in them with their pens. Therefore it is important to make sure that the fine books printed by the ministry are not lost and ruined.

I am not sure about this Kubhan Ali. It is necessary for me to be very firm with him and to make sure he pays for any books that he loses because of his carelessness or irresponsibility. If the storekeepers in my district lose books or become subject to bribes it is because I have not been firm enough with them. How will I explain lazy guardians in my district? How can I write my report and say that we gave out 300 books at the beginning of the year and at the end of the year there are only 200? Truly this is not good for me. The ministry has given very direct instructions to all inspectors not to tolerate lazy or irresponsible guardians in our district. It is necessary for our country to develop responsible people.

Volunteer Joe

As far as I'm concerned, Dick is doing more harm than good. If he'd just stop running around long enough to realize how things really work in this country, he'd be a lot more effective. If he's here to help these people learn how to teach English, he's going to have to play the game by their rules. Afghan teachers certainly can't go running to the Peace Corps office every time they need books. A Volunteer should be inventive enough to make good use of what he does have - even if if's only a blackboard. As a matter of fact, my students only have worn out copies of Michael West Readers--that is, about one third of the class does. So what I'm trying to do is to take exercises out of the one copy of the English text which I have and tie them in to the work in the reader. I've convinced Abdullah, the other English teacher, to come in and watch my lessons once a week and then I go watch him while he tries to teach the same lessons to his students. He, too, has only coe copy of the official text, and he uses his one book and his blackboard. Bas. I can't say I'm making tremendous progress, but I think I'm accomplishing something.

The Book Debate exercise involves a common problem and one that creates much tension for Volunteers. The role of the host national, however, is drawn with sympathy and logic. Contrast this view of a host national's behavior with the description (drawn from a Peace Corps Handbook) of "The Teacher" in another culture. This second study gives an "explanation" of the host teacher's behavior backed by a great deal of factual material. It is, however, a superficial and ethnocentric explanation. Staff should emphasize the qualities of empathy and cultural respect in the development of their materials if they wish them to be acceptable to the trainees and effective.

The Teacher

[Description of a co-worker written by a PCV for a Peace Corps Country Handbook.]

For a Peace Corps Volunteer to try to influence the professional behavior of a host country teacher is a little bit like trying to give directions to a talking marionette. He may understand what you have to say to him, and agree wholeheartedly with your ideas, but unless you can get through to the puppetmaster way up there pulling the strings, the marionette is highly unlikely to do anything you want him to.

This analogy is admittedly a crude and rather pessimistic one, but it does illustrate some rather important relationships between the PCV, his fellow teacher, and the educational hierarchy. For it is indeed an unusual teacher who does anything differently from the way it has been done traditionally without the prodding of a directive from national or provincial officials.

It is not difficult to understand this state of affairs if one considers the nature of teaching as a profession in this country. Traditionally, the teacher has ranked in the highest social classes in the country's society--obvious from the fact that the respectful term of addressing a man of any profession is "Honored teacher." In modern times the teaching profession spans the middle class socially and economically.

Working conditions for host country teachers, although abysmal to Western mentality are actually rather comfortable. While many hours are spent at school--50 hours/week is common--the average teaching load for a secondary school teacher is 20-25 hours per week, with 30 or 35 hours being an unusual load occuring only in schools giving (illegal but common and required) extra-curricular lessons designed to boost their students' performances on entrance examinations. These classes usually mean extra pay. At certain times of the year teachers, especially home-room teachers, are given large amounts of administrative paperwork to do, while everyone moans and groans for a couple of weeks each semester over grading quarterly examinations. But during the rest of the semester thanks to a system that does not require lesson preparation, homework, or quizzes, everyone spends 3 or 4 hours a day between the morning and afternoon teachers' meetings comfortably lounging around the teachers room, chatting with friends, reading, or snoozing at their desk. In the winter the pot-bellied coal stove becomes the center of everyone's life.

Peace Corps Volunteers inevitably prove incompatible with this cozy society, and with few exceptions have arranged their teaching schedules in such a way that they leave the school on certain days of the week, forsaking the sewing circle for projects elsewhere. This certainly puzzles most of the faculty members, who consider socializing and staring at the ceiling as valid a part of their life as the oral textbook-reading that constitutes a lecture to their students. Without centuries of the Christian ethic to drive them (for host national idleness is not only not a sin but is preferable to labor) what to the American teacher is intolerable boredom is to his host national counterpart a natural state of being. And thus the PCV intent on making grassroots changes in host country education finds himself floundering around in the wide gulf that separates Eastern and Western cultural attitudes toward work and education.

For it is a plain fact that in its present stage of Westernized development, this country has not gone very far toward adopting our idealization of education as an adventure and work as a fulfillment of one's potentialities. For host nationals education is boring drudgery that one endures in order to get a job that is nothing more than a rice bowl, plain or fancy. One puts as little into both as is required to get by, and achieves satisfaction in life from camaraderie, from the achievements of his sons, and from the rest of the web of human relationships that make up the essence of society.

Hence the individual teacher does not often consider the possibility of trying new ideas or approaches, even though he may be aware of and even impressed by the merits claimed by foreigners for such techniques. His job is to prepare students to pass the next entrance examination; this has always been done by lectures from the textbooks, which happens to be the most effortless way to teach; as long as the Ministry of Education is satisfied, why should he go to the trouble of worrying about these imported ideas?

As soon as the Ministry gives more than lip service to new teaching techniques and curricula, however, the teacher rapidly becomes concerned. Then this becomes relevant to his rice bowl, and there is no question of his compliance with any order that is issued and enforced from the capitol.

Editor's Note: A Volunteer who has explained counterpart behavior to himself or to a trainee in this way has provided both himself and the trainee a ready made excuse for inaction and ineffectiveness. If the problems, difficulties and inadequacies he sees around him can be attributed to provincial or national controls beyond his reach, or to cultural attitudes centuries in the making and closed to all change, while his impatience and lack of sympathy for personal contacts with the teaching staff can be attributed to his Christian ethic of work and "busy hands," then he has nothing to reproach himself with, and no failure to record. There are several points that can be raised here. First, the possibility that the attitudes of the old-hands in our own teaching structure might be similar (see Jonathan Kozol's Death at an Early Age*, for a description of the apathy, arrogance and lack of initiative found in an American school system). Secondly, the long record of Volunteer success in introducing new ideas, techniques, etc., that were accepted by local counterparts often because the Volunteer had taken the time to become their friend, and could offer his suggestions as a friend rather than as a cultural superior. Another way of looking at the cultural forces conditioning learning and teaching in a traditional society can be found in Park Teter's The Question WHY?

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*Kozol, Jonathan, Death at an Early Age, Bantam Books by arrangement with Houghton Mifflin Company, Boston, 1967.

ROLE PLAY USE IN DISCUSSIONS

A productive use of role-play and one that a skilled trainee can use throughout a program, is in presenting, illustrating, or practicing ideas in group discussions. The following selection from T. R. Batten's Training for Community Development* describes in detail how useful the technique is, and exactly how it is done. Note, too, that Batten uses role-play much as we have described critical incidents and case studies--they are open ended and lend themselves to several answers or solutions, and set a problem for the trainees to solve.

Note also the use of the filmed role-play, an ingenious adaptation that insures an effective and almost foolproof presentation in a program's early days.

"It is one thing," Batten states, "to draw lessons from experience to guide future work, but quite another to develop the practical skill to do it well. Skill in choosing just the right words and saying them in just the right way is every bit as important as choosing the right general approach, but much more difficult to learn.

"[In] role play a problem is selected which shows a worker involved with one or more people in a situation which is described to the training group. Actors are chosen, briefed in the initial attitudes and purposes of the person whose role he is to play, but no one is told just what to say or how to react to the others. The role playing then starts with the 'worker' trying to achieve his purpose, whatever that may happen to be, and with the other actors reacting naturally according to their initial briefing and to what the worker elects to say or do. At a suitable point the trainer stops the action and the training group then discusses what took place. Has the worker done well, or has he merely aggravated his initial problem? Did he set about his task in the best way? If not, just where and how did he go wrong? Both the actors and the other trainees participate. The worker can explain what he did, and what success he thinks he had. This can be checked with the other actors, each of whom can state just what effect the worker's words, gestures, and expression had on him. Each member of the training group is then free to suggest, if he can, how he thinks the worker could have done better, and to volunteer to replay the worker's role according to his own ideas.

"In the hands of a competent trainer role playing can be a very useful technique. It provides the trainees with safe opportunities of testing their skill in working with people and of learning both from their own mistakes and from those of the other trainees. It also helps them towards a clearer understanding of why people do not always cooperate."

Following is an illustration of how discussion and future role-play can follow an initial presentation--in this case, a filmed role-play, but equally useful after a trainee presentation.

Use of Film Strip Role-plays

"The sound filmstrip,"**Batten feels,"is an excellent means of presenting a human relations problem for group discussion. The pictures on the screen show expressions and gestures, and the sound conveys subtle inflexions of voice. These are often more important than the actual words used as clues in diagnosing the causes of the problem."

Batten uses the filmstrips at the beginning of each course until the members are ready to contribute their own discussion materials, and sometimes also later on if they should fail to provide themselves with enough good material of their own. One of these filmstrips called The Minister's Speech is described here.

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* p. 40
**ibid., p. 146

The film could be a sound film strip, video tape, or even slides with a sound track. Different actors play the various roles and an off-screen narrator provides continuity. One example, The Minister's Speech, shows in a series of stills the story of an area Community Development Officer as (1) he is invited to a local village project committee meeting to discuss a Community Center they are completing. (2) He is warmly welcomed at the meeting and congratulates them on the success of their project. (3) The project chairman thanks the CDO for his help in planning the Center, and says the Committee will be honored if he will take the chair at the formal opening of the Center. (4) Other committee members applaud the suggestion, and the CDO agrees. (5) He offers to do anything he can to make the ceremony a success and the chairman suggests he might ask the appropriate Minister to speak at the opening. The CDO, while making no promises, says he will see what he can do. (6) He muses later that he is pleased about the project's success, and hopes that the Minister can come because it would make the occasion more important.

(7) A few weeks later the CDO is looking back on the opening with pleasure. He had enjoyed being in the chair, meeting important people, and introducing the Minister. Unfortunately the Minister's speech had had political overtones, suggesting that his party was responsible for all the progress in the area. The people of the village had, he suspected, obviously not been pleased especially with elections so near. All in all, though, he felt it was a good occasion. (8) Then several members of the project committee call, and in response to his friendly comments on the opening, say that the villagers are furious about the Minister's speech. The villagers blame the committee and want to turn them out of office. Several members of the committee have already resigned, saying they had never wanted the Minister to come and only went along because the chairman and the CDO had agreed on it. (9) The CDO protests that he had no control over the Minister's speech. (10) One of the committee suggests he try telling that to the villagers, as "you chaired the meeting and people say you could have done something. You always said we should keep politics out of our projects. Now you must convince them, and many don't trust you any more." (11) The chairman asks the CDO to come to the next committee meeting and try to put things right, as "After all, you were in the chair during the speech." The CDO agrees, although he doesn't know what he will say to them.

(12) The film ends with the CDO saying to himself, "Well, what do you think about that? As though it was all my fault! That's what happens when you try to help people! What else could I have done?"

As Batten uses the role-play, "The trainer briefly recapitulates the main points of the story to ensure that everyone was clear about just what the community development officer had actually done. It was agreed by everyone that he had done no more than agree to the committee's two requests: (a) that he should take the chair, and (b) that he would do his best to ensure that the Minister would come. The questions accepted for discussion therefore were:

"Should he have accepted the chair and if not, how should he have declined it?

"Should he have warned the committee about the possibility of trouble if the Minister was invited, and if so, how should he have done it?

"The group then broke into three sub-groups to discuss the first point in each of the two questions. When the sub-groups reported, it was clear that members were by no means agreed. Some supported the CDO's action in accepting the chair, partly because no one in the village was likely to make a really competent chairman, and partly because, with adherents of two political parties in the village, it was desirable to bring in a neutral chairman from the outside. Many others, however, took the opposite view. It was obvious, they said, that the chairman of the project committee must have had the whole village behind him because the project had succeeded, and with a little coaching from the CDO he should have been perfectly competent to chair the meeting. All the CDO had done by agreeing to take the chair was to deprive the project committee's chairman of a well-earned reward. Some members even thought that the committee had only offered the chair to the CDO as a polite gesture, and that they were disappointed when he accepted it.

"Members were equally divided about whether he should have warned the committee against asking the Minister. Some felt that if he did, and the news of it ever leaked out, it might have a bad effect on his career. They thought that the trouble could have been avoided if the community development officer had had a word with the Minister beforehand, asking him to avoid making a party political speech; or, if this wasn't possible, by taking some (unspecified) action afterwards to put matters right. Others felt that he should have warned the committee, and that if he had always previously stressed the non-party-political principle in community development, he would have had no great difficulty in making his point without giving offense to anyone.

"At this stage in the discussion, while everyone agreed that the community development officer had erred somewhere, there was no agreement as to what he should have done. The staff member therefore suggested a further breakdown into sub-groups for members to think out, in more specific detail, just what the community development officer should have done if he had acted on the lines of any of the four suggestions so far made.

That is:

i. how he should have refused to take the chair;

ii. how he could have warned the committee about the trouble they might cause if they invited the Minister;

iii. how he could have got the Minister to refrain from making a party political speech;

iv. how he could have put matters right at the meeting after the Minister had made the speech he did make.

"When the full group reassembled, several members suggested that the best way of further investigating points 1 and 2 would be by role-playing, and with this everyone agreed."

Role-Playing

"1. The CDO declining the committee's invitation to chair the meeting.

First attempt.

"Very little additional briefing was necessary. Six members offered to act as committee members and one was selected as chairman. They arranged themselves around a table and took up the role-playing from the point in the story where the committee's chairman had just given the invitation. The member role-playing the CDO spoke in a strong, friendly voice, but with more than a hint of condescension:

"'I am greatly honored at being asked to take the chair . . . never enjoyed working with any committee more than with you . . . very sorry to have to decline the honor . . . because of you, yes you, the committee . . . you have worked well together and one of you should chair the meeting . . . it will indicate your own maturity and be a symbol to others . . . I shall always be ready to help from behind the scenes as I always do.' (At this point the staff member stopped the role-playing.)

"The committee members were then asked for their reactions. These were unfavorable and the committee chairman was especially critical. He said he felt that the CDO was treating them as children who had responded well to his earlier teaching. Other committee members particularly disliked his reference to helping them from behind the scenes. One member also said that it would have been more polite if the CDO had first said that he would be delighted to attend the celebrations although he would rather not take the chair. Another said that he had sounded insincere. Summing up, the staff member said that the general opinion seemed to be that this particular attempt was not only too wordy but also too explicit. While it was often desirable to work behind the scenes, perhaps it was better to be content to work in this way and not draw attention to it. It was obvious that the committee members were very quick to notice, and resent, any hint of condescension, and that some had resented the CDO not specifically mentioning that he would be glad to attend in any other capacity.

Second attempt.

"Several members now wanted to try their hand as CDO. The one selected spoke in a very quiet and friendly voice.

"'Thank you all very much for the honor you have done me. I have always done my best to help you, but it would not look well for me to chair these celebrations. This is a big occasion and you should be in the limelight, not me, though of course, I will come and help in any way I can. Why not have your own chairman in the chair? That's what some of the other villages have done.'

"The staff member cut the role-playing at this point and again asked the committee members for their reactions, which this time were much more favorable. The general feeling was that he had declined very tactfully, although he had been a trifle schoolmasterly, and (one) had not liked his references to always doing his best. There was also some discussion about whether it was wise for him to suggest that the honor he had declined should go to the committee's chairman. It was agreed that it all depended on how well he knew the committee.

"2. The CDO warning the Committee about inviting the Minister.

"When members reassembled they went straight into sub-group discussions about how the CDO should have acted when asked by the committee if he thought the Minister would come. When the full group had re-formed, several members wanted to start role-playing at once, and this was agreed.

First attempt.

"The member taking the part of CDO started by stressing that the project had been a community effort and that it had helped to bring people closer together. If they now invited the Minister, who was closely associated with one of the political parties, the village people who favored the opposition party might feel aggrieved and this might cause trouble. At this point several members of the committee disagreed with him. They said that the opening of their new center was an important occasion. They wanted to use it to impress the people in neighboring villages, and the best way of doing this was to get the Minister to come. The CDO, however, stuck to his original point and quickly became involved in argument with some of the committee members. (At this point the staff member stopped the proceedings.)

"In the subsequent discussion members of the group agreed that the CDO had got into difficulties because he started by expressing a viewpoint with which some of the committee members disagreed, and then allowed himself to get involved in argument. Here the CDO broke in to say that he had started with the definite intention of not telling the committee what he thought they ought to do, but that after his first few remarks he found himself being 'forced' by the way some committee members had reacted into saying what he had not intended to say.

"This stimulated a general discussion about how far and in what way a worker could prepare himself to deal with reactions of a kind he had not anticipated. Members felt that if he thought out exactly what he would say too carefully beforehand, he would too easily be put off balance when things turned out differently from what he had expected. This led to a further discussion about what he should do when the unexpected happened. Would it be best, perhaps, for him to say nothing? Several members then pointed out that to say nothing when something needed to be said might have as bad an effect as saying the wrong thing.

"At the end of this discussion there seemed to be fairly general agreement that in situations of this kind the wise CDO would try to avoid committing himself in support of any one specific viewpoint; and that his main function should be to ask questions to help people to decide for themselves."

Batten gives several full descriptions of further attempts, each adding a different insight on the problem.

"The group then attempted to draw some conclusion about what they felt they had learned during the morning. They were as follows

i. That workers in divided communities should be wary of stating their own opinions in case they found them used by one faction to support its own opinions against the rest;

ii. That the worker's first aim should be to get all the different viewpoints stated;

iii. That he should then in every possible way try to help the people to reach a decision with which they all agreed.

"The two discussions outlined above were both concerned with problems encountered in work with village people, but they might equally well have been concerned with problems arising from the relations of a worker with his colleagues or with his superior officers; of a senior officer with his subordinates; or of a trainer with his training group: the only selection criterion a problem must satisfy is that all the members of the group should believe that they have something useful and relevant to learn from it."

* * * *

Editor's Note: A possible variation on the playlet would be to halt the film after the CDO muses about his pleasure in the ceremony, or perhaps after the village committee meeting. Ask the trainees to write out what they imagine happened next. The fact that conversation during the committee meeting was cordial and warm, and that the CDO, as well as the committee, were genuinely pleased and proud of the new center would probably obscure the uneasiness of certain committee members at mention of the minister, or their silence when his visit is suggested. After they have described the end of the story, the film could be continued, and trainees could be asked to discuss any unexpected development. Upon rerunning the first segment they may begin to observe more carefully the subtle signals that members of the committee were transmitting. Other film strips using this same format could, of course, be developed.

Improving Learning in Role Playing and Situational Exercises*

The role play can become stereotyped and restricted. Park Teter in his recent training evaluation points out a few areas where a lack of imagination or thought allowed the role plays to shrink into a too narrow focus, and suggests ways of broadening their scope.

"All the discussion was about why you reacted as you did, and nothing about why the Iraniam mayor did what he did." Thus a Volunteer recalled the handling of a situational exercise in 1967 [training] program. In this exercise the municipal engineering trainee played himself as a Volunteer dealing with a mayor who preferred monuments and kickbacks to a sanitary water supply. "The mayor's actions were to be accepted as absolute," the Volunteer continued. "No effort was made to stir in sympathy for why he does as he does. In the mayor's reaction the trainee might discover certain common human needs and be able to feel for him."

The purpose of a situational exercise is to get the trainee to experience what it's like to be a Volunteer in the host country. The reason for artificially producing these experiences in advance of the real thing is to permit analysis of the experience using the resources of the training program, and to provide a behavioral basis for selection. For both reasons, it is only natural that the discussion was about the causes of the trainee's, rather than the mayor's, behavior. But the Volunteer's criticism was a shrewd one; he had put his finger on a basic limitation of situational exercises.

The limitation might be reduced if trainees are asked to examine the reasons for the mayor's actions. But usually they have no way of knowing why the mayor does as he does. They can find out only if the staff provides solid background on what in Iran produces such mayors, and what such mayors confront in their own country. In addition to general area studies, profiles of mayors or similar public figures--from childhood to future plans--would be vital adjuncts to situational exercises in which the mayor, as well as the Volunteer, was an object of interest and concern.

The need for information on the background and foreground of host nationals is even greater in role playing exercises, which differ from situational exercises in that the trainee is not supposed to play himself. Without such information, the trainee will in fact play himself, though he may imagine that he plays the assigned role of an Iranian mayor or Moroccan school principal. The trainee may then gain some insight into how a problem looks from the position of a mayor or principal, but at the risk of internalizing false notions about how the problem looks from the cultural viewpoint of an Iranian or Moroccan.

However, playing the roles of host nationals can have great value in developing, through the trainee's own experience, "gut level" understanding of host nationals, provided two conditions are satisfied:

1. The trainee is first given adequate information on the character of participants in the scenario, including something of their past experience and their present concerns.

2. The trainee's performance is carefully analyzed by people who know the host culture, preferably both nationals of that culture and Americans.

A role playing exercise at a Morocco program illustrated what can happen when trainees attempt to play the part of host nationals before they know much about their culture. Trainees were asked to take roles of a Moroccan educational official, a religious leader, a French adviser, and a Volunteer discussing the Arabization of school instruction. During the course of the exercise, it was apparent that the trainees had an understanding of the positions each person would take on the issue discussed, but they displayed no understanding of how such people interact with each other. For example, the trainee playing the role of a religious leader tried to debate with the others, who were supposed to be younger, on their terms rather than arguing from authority and quoting scripture. Every participant came straight to their point and argued bluntly rather than using polite forms and indirection.

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*Teter, 1968, p. II, 55.

Overgeneralization from scenarios might be reduced by casting a trainee in the same position, but as a distinctly different personality. Thus a trainee might first base his behavior on the profile of an easy-going, less than scrupulous mayor, and then repeat the exercise playing the role of, say, a conscientious, reforming, but arrogant mayor. Discussion following these contrasting roles could explore a wide range of characters that might be found among host country mayors and public officials, thus generalizing from two contrasting experiences that it is difficult to generalize.

Al Wight suggested a combination of situational and role playing exercises, in which the trainee would first play himself and then rotate to the host national roles in the scenario. The rotation would begin with returned Volunteers or host nationals or professional actors playing the other roles, but eventually each trainee would play each part. By experiencing the perspective of host nationals after taking his own position on a problem, the trainee should be in a position to challenge radically his own assumptions at the same time that he learns empathy for the host nationals. The exercise could be particularly penetrating if the trainee can subsequently see on video tape his own performance in each role.

The manner in which many role playing exercises are dreamed up indicates a widespread assumption that here, at least, is one form of training any fool can handle. The resulting scenario may be pointless or worse. A staff member at Bisbee described a situational exercise involving an American visiting a Libyan home. It became a comedy, with trainees and American staff laughing at the behavior in the scene. The staff member reported that the Libyans were very offended because they thought that the Americans were laughing at Libyan customs. Then he admitted that in fact the Americans were laughing at Libyan customs.

VOLUNTEER ORIENTATION HANDOUT AND EXERCISE

Instructions to Staff

Following the Community Description exercise, it is helpful to provide the trainees with some guidance in conceptualizing the Volunteer role and experience. This may be done by presenting a brief lecture and handout describing four orientations that might influence both the perceptions and behavior of the Volunteer.* Each Discussion Group is then asked to evaluate another group's solutions in the Community Description exercise, assigning a number to each solution from the Orientation Matrix,* and giving its reasons for the number assigned.

Each group should then receive the evaluations of its own solutions. Time should be allowed for review and discussion, following which, each group should be allowed to consult with the evaluating group for explanation and clarification of evaluations. It is best to have A evaluate B and B evaluate A; or have A evaluate B, B evaluate C, and C evaluate A. The two or three groups that evaluated each other's reports can then meet together.

Purpose

This exercise provides a frame of reference that can be used throughout the remainder of training, and hopefully throughout the Volunteer's service in country, to guide the individual in his analysis and solution of problems, in evaluating and anticipating the consequences and effectiveness of his behavior, and in conceptualizing and defining his role and responsibility. It serves also to illustrate the complexity of these problems, and cannot help but give the individual some insight into his own orientations, attitudes and habitual modes of problem solving, and the effect these have on those around him.

The orientation exercise may be seen as more appropriate for community development type activities than for the more structured and rigorously defined assignments (such as teaching English), but these orientations affect the Volunteer's attitudes and behavior even in the classroom, and most certainly would affect his performance in all activities outside the classroom. An awareness of these orientations would probably be helpful to any Volunteer, no matter how structured his job, in achieving a broader understanding of the relationship of Peace Corps to the host country, and his relationship to the host nationals. Hopefully this would help him learn to achieve the kind of relationship that would be mutually beneficial, growth producing, and rewarding.

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*See the following handout entitled "Volunteer Orientation."

(Handout to Trainees)

VOLUNTEER ORIENTATION

We all, to a greater or lesser extent, impose our own values, beliefs, expectations, and standards on the world around us. These influence, and in some cases determine, the way we view the world; very often even what we will see; and the way we analyze, evaluate, and judge others' performance and our own, and we too often adopt the attitude that our yardsticks should be universal. Too often, we find that we punish ourselves and others for not measuring up, or for behaving in a way that is "wrong" according to our belief and value system. We find, also, that we establish goals and prescribe action for others as well as ourselves, based on what we feel is right and important, and our own behavior, at least, becomes directed toward these goals. We are irritated or hurt if others whom we have attempted to influence do not do as we have prescribed.

Quite often we feel ourselves or meet the argument from trainees that "I might do this in my own country, and I have a right if not the obligation to do so, but I would never do this in another culture." This is seldom borne out in practice, however. Behavior remains the best predictor of behavior. And it is questionable how much one should impose his own values on others even in his own culture.

Our values, beliefs, expectations, and standards are thus organized into an orientation toward the world which greatly influences or determines our "life style"--behavior, goals, aims, attitudes, perceptions, evaluations, and judgments. These in turn, influence and are influenced by our interactions with others.

The problems are compounded, of course, when two persons from different cultures come together. Each is experiencing and evaluating the situation and the other person from his own orientation, which now contains not only individual but cultural contaminants.

In the analysis of Peace Corps Volunteer performance, two primary orientations have been observed. One, which is by far the most common, is an orientation toward the completion of projects for the host country. The other is an orientation toward organizing or developing the human resources (or potential) of the country to solve its own problems. Two others, perhaps less prevalent, have been noted--concern for people (their suffering, deprivation, etc.), and concern for self. These will be described in detail.

It would be worthwhile for each individual to become aware of these concerns, or orientations, as they relate to his behavior and attitudes as a Volunteer. He should be aware not only of the behavior associated with each orientation but should be particularly aware of the consequences of his behavior in terms of its effect on those around him.

The ultimate goal of the Peace Corps in the host country is not to develop a continuing dependency upon outside help, but to help the country develop self-sufficiency, the ability to develop and utilize its own resources for growth and development, but at the same time an acceptance of people and ideas from the outside, and a recognition of the interdependency among nations and peoples. This applies to the technical Volunteer as well as to the generalist. The job of the engineer PCV, for instance, is not solely to do engineering, but to help the host country develop its own engineering capability, whatever this might require. It might require training of engineering counterparts, or the updating of methods and information, or it might require the changing of attitudes and expectations. Whatever is required, this is the job of the Volunteer.

This does not mean that it is his job alone to identify problems and find solutions. If Peace Corps is to be successful, the people of the country must learn to identify the problems that need to be solved and to solve these problems themselves, but with an orientation toward looking at the experience of the total world for possible solutions. The less dependency on the Volunteer and the more involved, resourceful, and self-sufficient the people, the greater the likelihood that growth and development will continue after the PCV has departed.

There are many ways of achieving this goal, of course, and one approach might be more effective than another in a given situation or with a particular individual or group. Two Volunteers might work in quite different ways and be equally effective. Regardless of the situation or propensity of the individual, however, it is important that the Volunteer in all his activities and decisions remain oriented toward the goal of developing the potential of the host country for its own development. It is important, also, that he learn to assess realistically the effect of his behavior on the self-esteem, self-confidence, and self-sufficiency of the host nationals with whom he comes in contact and to develop the sensitivity, tolerance, and flexibility on his own part that are needed to work effectively.

One way of maintaining this orientation is to make explicit some of the other orientations that exist and the possible consequences of the various orientations (see Figure 1*). The orientation of an individual determines to a great extent how he will perceive a situation, his attitudes toward the situation, and his behavior in the situation. When a person first enters a new group, for example, or if he is insecure or uncertain, he usually is quite self-oriented. But as he becomes more secure in the situation, he usually moves away from the extreme self-oriented position, and toward either the project orientation or the people orientation. Few people exhibit a good balance of both, and it is the rare individual who achieves, unaided and without a lot of practice, an effective human development orientation.

The PCV should be aware, too, that through his interactions with others he can to some extent force them toward the self-orientation, or he can provide the support they need to develop a better balance of concern for others and concern for projects, manifested in healthy interpersonal relationships and a creative approach to problem solving.

1. Self Orientation. Most persons moving into a new situation will of necessity be somewhat self-oriented. Their first consideration will be, where am I, what am I doing here, what can I expect, what will happen to me, etc. Many persons never move very far away from this orientation, however. Their first consideration in any decision making situation is "What's in it for me" "Where do I stand to benefit," or "What will happen to me as a result of this decision?"

The self orientation manifests itself in many ways. Some persons are afraid to make a decision, or to come out of their shells, for fear they might get hurt. They avoid meaningful contact with other people or involvement in their job. They are unwilling to share with others, either of themselves, their ideas, or their possessions. Or their activities might be directed toward personal gain--status, power, prestige, possessions, recognition, reward, etc.

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*An adaptation of the Managerial Grid, developed originally by Robert Blake and Jane Mouton, University of Texas.

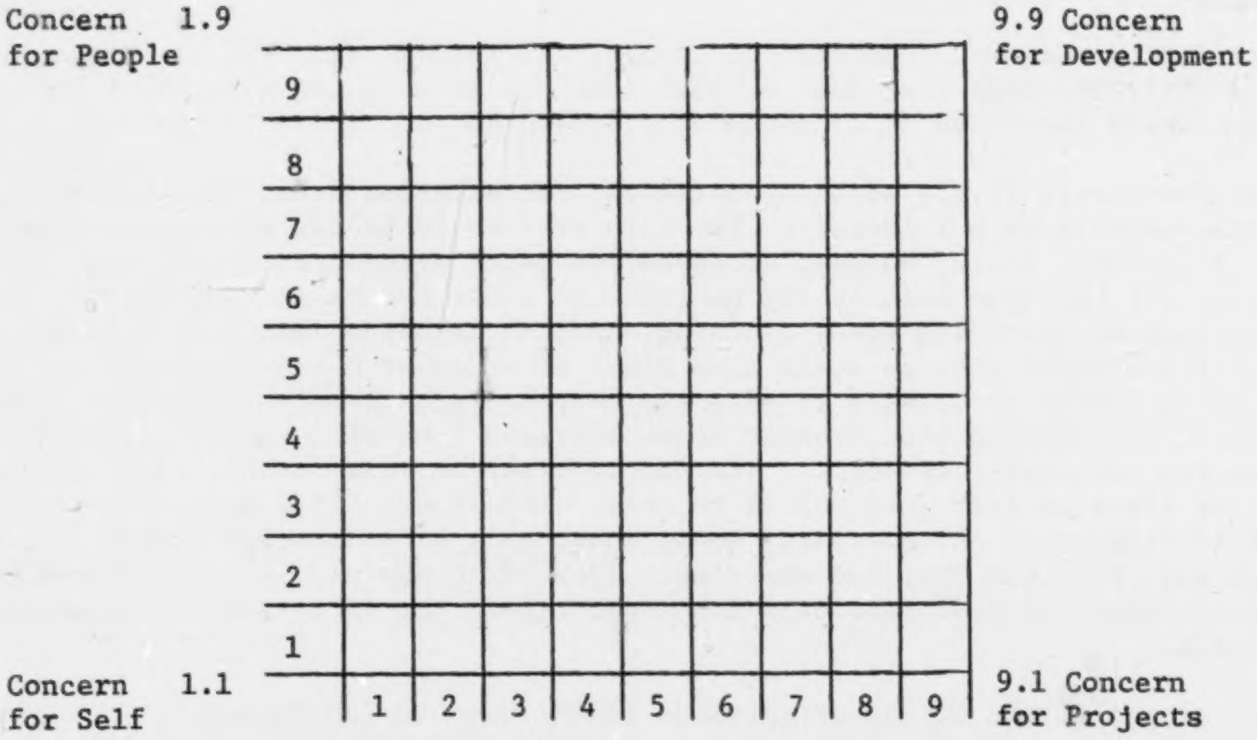

Figure 1. Orientation Matrix

Their relations with others will be more in terms of control and dependency, "What can you do for me," or they might keep people at a distance. Usually the self-oriented person will have little self-esteem or self-confidence, or he might try to prove, to himself and others, his superiority. Very often, too, he might, consciously or unconsciously, attempt to lower the prestige or self-esteem of those around him. Some self-oriented Volunteers try to manipulate or use host country nationals. They become so concerned with meeting their own needs in situations that they show little concern for others. Some tend to act on impulse and make hasty decisions which could profoundly affect their roles as Volunteers.

The Self-Orientation would include any of the self-oriented concerns that would be expected to interfere with effective performance as a Volunteer--need or concern for authority, status, prestige, recognition, reward, to be right, to have one's ideas adopted, to have others conform to one's moral or other standards, to be liked, etc. The self position (1.1 on the Matrix) also includes the individual who avoids difficult problems or situations and finds something easier or less threatening. He can justify his action by saying that the task is impossible and it would be wiser to spend his time on projects where something can be accomplished. In some cases that may be a wise decision, in others it may be only an excuse or escape. It would include also the individual who decides to avoid involvement in Peace Corps activities, and instead see the country and enjoy himself, get to know the people, perhaps go native, or the individual who withdraws, keeps to himself and reads books to pass the time. It would also include the type of lack of involvement in which the individual plays it safe, avoids responsibility by doing only what he is assigned to do, by carrying out a project as someone else had planned it, and looking for higher authority to make all decisions.

2. Orientation Toward People. Many persons are primarily concerned with others. Many make a display of their unselfish, self-sacrificing, long suffering dedication to helping others. They often subordinate their own needs or desires to those of others, but make sure, in subtle ways, that everyone knows this is what they are doing. They often build up a great amount of resentment and hostility while doing so, however, that they have difficulty keeping under control.

Some others seem to enjoy doing things for others and neither need nor ask anything in return. They seem to derive pleasure from seeing others happy. Some are so concerned about the suffering, misery, deprivation, hunger, ill-health, etc., of other people, particularly children, that they must do what they can to help, or must avoid being in a position where they have to be aware that it exists.

Concern for people (1.9), although certainly commendable, could also interfere with effective service as a Volunteer. The Volunteer could become so concerned with the misery, suffering, filth, hunger, sickness and deprivation surrounding him, that he would spend all his time helping the people. He could become so caught up in the overwhelming task of providing food, clothing, medical supplies, etc., to others, of doing things for others, that he would lose sight of or never become aware of the fact that he is doing little or nothing to help the people learn to help themselves. He might, in fact, be creating even greater dependency and less self-reliance, and thus less self-esteem and self-confidence. The people might be less capable of providing for themselves after he left than before he came. Volunteers often express bitterness when they find resentment and hostility among those they had "helped," rather than the appreciation and affection they had expected. They often express, also, contempt or incredulousness when the host nationals seemingly ignore the dirt, suffering, sickness, and deprivation.

Another aspect of the people orientation is the concern for promoting good relations, so that everyone will be friendly, considerate, and happy, but with little concern for promoting a productive, creative relationship that would allow people to learn to work together effectively. A working relationship that is not built on productive, creative achievement seldom remains friendly, happy, and congenial. It is debatable, too, whether the Volunteer should attempt to disturb a working relationship based primarily on position and authority, if this is a part of the culture itself.

3. Project Orientation (9.1). It appears that more Volunteers are oriented toward projects than toward any of the others. This is the easiest to define. They feel they have a particular project or projects to complete or a particular technical service to render and that this is the extent of their responsibility. Too often the PCV will feel that he knows what is best for the community or the country and will implement or try to implement his ideas or projects.

In many cases, little or no thought is given to the needs or desires of the host nationals with whom he is working. American standards to him are obviously superior to those of the host country. He knows better than they could possibly know, from their lack of exposure or experience, what they need. He has little patience with their lack of ambition or understanding, and knows that if anything is going to be done, he will have to do it.

The Volunteer, as an outsider can perhaps see some problems more clearly than the host nationals. And with considerable experience in more progressive communities with a higher standard of living, he probably can see many projects or improvements that would be of benefit to the host community. These, then often become his goals, and all his efforts are expended toward this end. He does the thinking, the planning, the organizing, and possibly most of the work to initiate and complete his (not the community's) projects. Little, if any, consideration is given to supporting the organization and developing an effective activity that would involve the people and thus be self-sustaining.

Instead of learning to think for themselves, the people learn to depend on the Volunteer to identify the problems and to find the solutions, and the Volunteer usually enjoys the dependency he has created. When he leaves, development often stops, because the people have little pride in or feeling of identification with his projects.

He unfortunately does not realize that aside from the moral or ethical question of who should determine what is good for the people, his projects are not their projects. They feel no investment in or commitment to his, Peace Corps, or often even the host national government projects. Thus, a building not perceived as their own project might quickly fall into disuse and disrepair. It is not their responsibility to maintain a building they did not want.

The PCV--with specialized technical skills--might feel that his only job is to provide a technical service. Here, again, he might feel that his knowledge, training, and skill are superior to those of his host national superiors or counterparts and that the system should give him the freedom and support he needs to do the job he can see needs to be done. He often comes in conflict with a system that does not necessarily recognize him as a special person with needed skills, or with a counterpart who is envious, suspicious, resentful, or who simply feels that he also is technically qualified and it is his country.

4. Human Development Orientation (9.9). Too few PCV's are oriented toward the development of the human resources of the host country to recognize and solve its own problems in its own way. Too few PCV's have as their major goal the development of self-respect, self-esteem, self-reliance, and self-confidence on the part of those host nationals with whom they come in contact. Too few have as a goal or know how to create a relationship that will be mutually supportive, mutually growth producing, mutually rewarding. Too few have the patience to allow the country to move at its own pace.

All of these are implicit in the human development orientation, which combines a healthy self-concept, genuine concern for others, and a creative problem solving approach to tasks or problems on the part of the PCV. It goes beyond these, however, and has as its primary objective the development of the potential of others to solve their own problems. Ideally, problems worked on should be those selected by the host nationals as important, not by the Volunteer. Solutions should be developed, decisions made, and projects organized, initiated, and completed by the host nationals.

This does not mean that projects are not undertaken, but they should be host national, not Peace Corps or PCV, projects. A demonstration project may be necessary at times, however, to show that something can be done or to elicit or stimulate the interest of the people. But it is important that the Volunteer weigh each decision and every action in terms of their consequences, their effect on the host nationals.

It does not mean, either, that the individual does not make use of his technical skills. But in either case, the ultimate objective is the development of problem solving skills, technical skills, human relations skills, self reliance and self-confidence among the host nationals themselves.

This orientation is particularly difficult for the technical PCV, who has training, skills, and experience of value to the community and which he would like to and should use. It is particularly easy for him to assume the leadership, make the decisions, and even do the work himself. It is easy to create dependency, or conflict with host nationals who may be resentful, envious, or have other ideas about what should be done, how, and when. It is difficult to remember that the technical accomplishments of the PCV himself are not nearly as important as the change, growth, development, and accomplishments of those with whom he works.

The human development orientation often requires the subordination of one's own needs to the needs of others, to allow them an opportunity to achieve, to receive the recognition and reward, to grow, and become self sufficient and independent. It means that others are not helped as much as they are encouraged and helped to help themselves. It means that others are supported when they accept responsibility, are helped to explore alternatives, to test reality, to consider consequences, and to learn from their mistakes.

This is not an easy role to adopt. The American is by nature (or by culture) competitive. He likes to achieve, and he likes to be recognized. Subordinating one's own needs to those of others requires a great amount of ego strength, self-confidence, patience, tolerance, and sensitivity to the needs of others. Even the Volunteer who can do this finds himself in constant conflict with his own beliefs and values. To what extent should he ignore, condone, or support behavior or attitudes that he believes are wrong? What does he do when he finds himself in the middle of conflict between individuals or groups?

VOLUNTEER ORIENTATION EXERCISE

1. Using the group report you have been assigned, evaluate the action proposed for the PCV in respect to each problem, assigning from the Orientation Matrix below a number that best represents the amount of self, people, project, and human development orientation represented (for example, a 55 would represent an equal mix of all four orientations, a mix that is highly unlikely one would ever find).

2. Give your reason for assigning the number you did in each case, focusing particularly on the effect it would have on the host nationals. You will be given an opportunity to discuss your evaluations of the report with the other group and its evaluations of your report.

People	9	19	29	39	49	59	69	79	89	99	Human Development
	8	18	28	38	48	58	68	78	88	98	
	7	17	27	37	47	57	67	77	87	97	
	6	16	26	36	46	56	66	76	86	96	
	5	15	25	35	45	55	65	75	85	95	
	4	14	24	34	44	54	64	74	84	94	
	3	13	23	33	43	53	63	73	83	93	
	2	12	22	32	42	52	62	72	82	92	
	1	11	21	31	41	51	61	71	81	91	
Self		1	2	3	4	5	6	7	8	9	Projects

UPPER VOLTA ROLE PLAYS

An exciting and ambitious use of role play to integrate all program aspects and to serve as the major vehicle for learning was developed by Upper Volta Volunteers and carried out by these Volunteers and their host national counterparts. The role plays cover an entire spectrum of technical and language difficulties and cultural, political and historical understandings, from administrative financing to the role of the white man in black Africa. The kinds of role play described are difficult, requiring a headlong plunge into the host culture, and an attempt to see problems and responsibilities through host national eyes.

It is doubtful that trainees could manage this material until late in a training program--in Peace Corps' only experience with the technique, it was introduced after five weeks of HILT and very general area information. All staffs might not want (or be able) to utilize this approach as the integrating force for an entire program as suggested here. The ideas have proven adaptable, however, to smaller program segments (as we will discuss following this presentation), and the philosophy involved is instructive and thoughtful reading for any trainee. We will include the introduction and examples from the program design.

Upper Volta Role Plays

by

PCVs Steve Lefkowitz,
Karen and Michael Patton, David Ippel

Excerpts from a training program based
on the use of role-playing and culture-
immersion for Agriculture Volunteers in
Upper Volta.

Preface

The trouble with thinking about training after having served for a year is that the actual overseas experience lends an air of irrelevancy to the whole attempt to prepare someone outside of the situation. Sitting in the middle of the African night or struggling to adapt an insufficient More vocabulary to the complexities of a pump, sets one to laugh at the talk-filled time that was to have trained us to handle the life of the PCV.

At the same time, one remembers going through certain valuable transitions during the training period. For some, training was the first time the subject of economic development was ever introduced as a reason for going overseas--to be added to adventure and self-improvement; for others the process was just the opposite, where self-improvement was added to already existing desires to participate in economic development. Whatever the transition during those three months, if training is even a little valuable the recent college graduate may begin to sense what he should expect in the in-country situation--that he is no longer just an intellect passively looking at the world from a calmly analytical posture. If this change from detachment to activism happens, then training has been somehow successful.

Yet one is still left with the artificiality of training. (Trainees) living, working, and thinking together, are unlikely to be able to simulate the lonely confrontation with the surrounding strange culture that constitutes the in-country challenge.

We propose to begin the adjustment process at their "guts" humanity level--toward acquiring a sense of their environment through the human beings who live there. By acting out hypothetical situations over a period of weeks, they should begin to understand that people work is just that--people work; that in people work, solutions, knowledge and change come through time and that one decides how to handle a human problem through sensitivity and flexibility. When working with people, A can gradually and bizarrely begin to take on the characteristics of Z, and vice-versa. Through role-playing the trainee will be allowed to imagine what is happening inside the very real head of a character (he is playing), of whom he may have only stereotyped and second-hand images. This flexing of the imagination's muscles may serve him when he finds himself before the real man whose role he has played.

He'll learn to be more willing to listen and more able to understand what he hears (and what he doesn't hear). In fact, if he has learned to listen in training, there is little doubt that he will have an easier time with understanding.

The daily physical labor/technical training will form a foundation of hard-rock experience which should make his mind more supple. He may slow down a bit; he may begin to realize that man doesn't control the world anywhere. He'll get a feel of what it means to depend upon the strength of physical labor as well as the strength of intellect.

In the evening sessions he'll have a chance to discuss these newly-discovered sensations of stretched-out time and fundamental interpersonal dependence tied to the seasons and the earth. Instead of just talk, the evenings will be aimed at participatory predictions of the challenges to come. If successful, the trainee will find himself engaged on every level of his person.

Such sessions should significantly increase the trainee's readiness to learn. We've found that people can't be forced to learn about others--they have to be ready. Knowing that one is about to go overseas forms a small basis for readiness but not enough for the active absorption of all that the trainee needs in preparation. By facing real problems, doing actual work and trying to understand what such work and problems mean to real people--and to him--the trainee will be more ready to learn and to participate in his own preparation.

This kind of training also aims at a maximum of "primary" learning and a minimum of "secondary" learning. Primary learning is the kind of active learning that a child experiences; it involves imitation, trial-and-error, approach-and-avoidance and repetitive personal experience. Secondary learning is application of someone else's experience; lectures and authority-figure prescription are examples of secondary learning that we want to avoid.

These ideas taken together might be considered our set of training principles. The important point is that they all have the same basic theme--the humanness of the experience that the volunteer will have; that theme depends upon, is based on, the humanness of the trainee/volunteer and the people with whom he will work.

What the trainee gets out of training will depend on his own ability to place himself in and analyze real-life situations, and his initiative in digging out information. It should make for good practice. Nobody is going to draw him a map when he arrives in-country--and even were he given one, the names would all be spelled wrong.

If he rebels against the personal demands of such an experience, chances are good that he will rebel in discomfort as a volunteer. If he adapts to and profits from such training, chances are he will succeed as a volunteer.

Objectives

Goals:

- o To train Peace Corps Volunteers to work in agriculture and rural community development in Upper Volta villages;
- o to give the trainee an opportunity to see himself both as a unique individual and as a member of a social and cultural group;

- o to help the trainee find a personal approach that allows him to organize a coherent reality out of the many alien, unfamiliar and strange things that he encounters and will encounter as a Volunteer;
- o to give the trainee a basic understanding of the culture, society, nation and government in which he will be working;
- o to let the trainee see how events in that culture, society, nation and government relate to him as a Peace Corps Volunteer;
- o to let him see at the same time how these events relate to each other and to the people with whom he will be working and living;
- o to confront the trainee with the problems of development in Upper Volta;
- o to give the trainee a basic knowledge of how the Upper Voltan government is attacking the problems of development;
- o to confront the trainee with his potential role in the development of Upper Volta;
- o to confront the trainee with Voltan village life while letting him face up to the relevance of Peace Corps to himself and to the larger scheme of development, and to view his responsibilities to himself, to Peace Corps, to the people he will live and work with, and to the Upper Volta government;
- o to introduce himself to problem-solving as an approach to community understanding as he searches out knowledge, information and solutions on his own and with a group;
- o to allow the maximum personal involvement and participation of the trainee in the training process.

Training Plan

The afternoon sessions will always be work sessions. Bulls and donkeys can be trained, plowing, planning, putting on fertilizer, using insecticides on the seeds, and cultivating will follow. Most discussions of why and how will follow naturally from actually doing things, and these discussions can go on while participating. Whenever a trainee asks a question, throw it back to the group to discuss. If certain important questions don't arise, then ask them. Nothing should simply be accepted as that is the way it is done. As the occasion arises, the RPCV can point out actual procedures in UV, then have the trainees comment on them in terms of their actual experience.

The afternoon work sessions provide more than just technical agricultural training. For many trainees, it will be their first experience ever in physical work. Feeling dirt for the first time, getting blisters for the first time, having a backache for the first time--these are tremendously meaningful experiences to the uninitiated. The aim is to give the trainees not only a technical knowledge of agriculture, but also to give them a feel for the farmer's life, a feel for the soil, a feel for the animals with which he works, a feel for the tools with which he works.

Role playing in the evenings can cover every aspect of the coming PCV experience. As much as possible the roles should follow naturally from afternoon work sessions. The evening sessions can be divided into two kinds of concentrations. The first two to three weeks should be spent on giving the trainees an understanding of present relationships within the villages, between town and village between government and village, between man and woman, between man and child, etc. Roles should be devised to reveal the trainee's preconceptions and then through thoughtful discussion the various aspects of the country and the culture as it presently is.

Once this is accomplished, the second stage becomes relevant, that of introducing change. These roles relate the PCV to the culture. How would the PCV introduce certain changes? How will the PCV relate to government workers? Chiefs? Women? Fellow Volunteers? PC Staff? How would a PCV research a project proposal? Have the trainees pick projects, write them up and discuss them.

If a trainee wants to know about a government policy, let him ask one Voltaique, then another. He's likely to get two different answers. The group can discuss how to get the right answer--or (whether there) is a right answer. It should be made clear from the very beginning that the Voltaiques are to be the major sources for information.

After all, that's where PCV info comes from in-country. Let them learn to "pump" officials for answers. If possible, the (host nationals) should be chosen with their ability to contribute to this kind of program in mind. Thus, they can role-play as well.

Role Playing, culture-immersion sessions: Getting a feel for the culture, Phase I:

1. "The meaning of land." This session will be co-led by the RPCVs and the Voltans. It will relate the afternoon land-clearing session to Upper Voltan culture and traditional society. The discussion will focus on the life of manual labor, the close relationship between this life of subsistance work to the attitudes and social organization of Upper Volta's peoples. The trainees will be led to talk about how they felt during and after the work sessions and to speculate on what it would be like to live as a subsistance agricultural worker for life. The trainees will also be led to look at how U.S. society grew from an agricultural to an industrial one. The discussion will lead where the trainees want to take it as long as they stay in the general context of "the meaning of land."

2. Roles--young man just graduated from high school; doesn't want to return to the land to do his sacrifices; father who comes to ask son to help with the sacrifice.

Object--understanding of place of the newly educated person in UV society; understanding of traditional father-son relationship; understanding of why the boy was probably permitted to go to school; understanding of the importance of conformity and tradition; understanding of the old man's fear if the son doesn't return and of the young man's fear no matter which way he goes. (Note: The object is to understand roles not to solve the problem.)

3. Roles--young man who wants to get married but doesn't have money for the bride price; gendarme checking ID cards.

Situation--Boy is running away to Ghana to find work and money so that he can return and get married. Guard tries to tell him about the difficulties he will face and advises him to return home. Boy explains sneaking away from the village, wanting to get married, leaving family, fear of death away from home. Guard explains work problems, migration problems.

Object--Understanding importance of marriage and bride price; understanding migration of UV labor; imagining what it would be like in a strange country away from home (like a PCV); possible to bring in questions of unemployment, labor supplies, population make-up of cities, cash economy, and money flows; also points out rising expectation.

4. Roles--Kiamo, a farmer hit by famine; Burama, a commercant* selling grain.

Situation--Kiamo is trying to get the merchant to sell him grain on credit. Last year was a famine, poor rains, poor yield. It's now a good year, but the harvest won't be ready for another month. Kiamo must have food. Burama is a small-time merchant who operates a small inventory. He can't afford to have a lot of inventory tied up in credit. Possibility that Burama will sell grain if Kiamo will work in Burama's field. But if Kiamo works Burama's field he can't work his own.

Object--Understanding of yearly food cycle; understanding credit problems; understanding subsistence living and potential famine crisis; feeling for the role of the small merchant; understanding of cash economy and barter economy.

5. Budget Meeting of the Collectivity. The trainees will draw numbers at random.

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*Merchant

Each number will correspond to a position in the Collectivity. The trainees will assume these roles (Chefs des Services: Agriculture, Eaus et Forets, Sante Rurale, Elevage, Education Rurale, Finance, Travaux Publics, Chef de Poste, Conseillers, Chef de Garage, Director du C.E.G., Contributions Diverses, et la Justice) in a meeting of the Collectivity. The group would be given a total sum of money for the function of the Collectivity during the year. They would then be responsible to establish the budget for the year.

The "Collectivity Meeting" would aim to give the trainees a first-hand experience with the structure of local government in Upper Volta. By playing roles in the Cercle they would learn the organization of the cercle. On the larger scale, they would be experiencing the complexities of budgeting and establishing priorities in development. Who should get money in the developing nations and how much of national and local budgets can be and must be alloted to the various demands made of the government? What services are primary and what is secondary? Who decides? What are the consequences of these decisions? These are the questions which the "meeting" would have to face. French permitting, a Voltan would serve as Commandant (chairman) of the meeting and the RPCV would serve as his adjoint. At the end of the "Meeting" the trainees will be presented with a copy of the actual budget of the Cercle of Fada N'Gourma.

6. "ASWAC" categories and priorities list. To prepare for this session, the trainees will be given the "ASWAC" list in advance. This list contains nearly a hundred topics concerning American studies, world affairs, communism, area studies, African affairs and cultural studies. The topics range from the simple to the complex, the narrow to the broad. The list includes "the African Personality," and "the African Culture--Muntu style;" Negritude, Nationalism and Neutralism; Demography, Solar technology, Migratory movements and African regionalism; statistics, the psychology of colonialism, and the Mali Coup d'Etat; the Islamic Influence in Africa, American-African diplomatic relations, the Communist approach to Africa and the Biafran War. It's not at all difficult to come up with a list of a hundred items.

The trainees will be asked to discuss the relevance of the categories on the list to their perceived role as a PCV. The discussion would begin in the recognition that dividing the world into academic categories like economics, political science and sociology does not reflect reality. Rather, they are mechanisms for focusing on aspects of reality. The optimum might be for every PCV to have training in all of these "ASWAC" categories and topics. Such training is impossible, and it is far from certain that it is even desirable. Before the session the trainees will have been asked to choose a ranked list of ten priorities for study out of the list of a hundred. In the discussion, the group will be asked to come up with a list of ten priorities. The discussion leader will emphasize the irreality of categorization and the real integration of all such topics in cultural unity. The trainees will have a chance to set personal goals for themselves concerning what and how much they can learn during training. Learning as a continuous process will be emphasized. Any notion that a few weeks of Peace Corps training can do any more than scratch the surface of knowledge related to Africa will be destroyed. Finally, individual trainees will be given the opportunity to consult with some staff members to set up individual reading and research programs in relation to their own personal list of priorities and felt-needs. Those trainees who are interested in pursuing an individual program of studies, in addition to the regular sessions, will be matched with the staff person, Voltan or American, who can best help them.

Getting a feel for culture change, enter PCV, Phase II:

1. Roles--PCV who wants to do a demonstration field in a place where the whole village will see it; chief who has the traditional authority for assigning land.

Situation--PCV wants land that the chief says belongs to another family line and is already promised out. PCV needs a good show place. Chief points out problem of decreasing land availability, land disputes, need to leave land fallow, and ancestral rights to land.

Object--Understanding of land distribution problems (including problems of increasing population); understanding the authority of the chief, power but not absolute; experience in presenting a proposal, meeting traditional objections; analysis of another way to go about achieving the desired goals of the PCV, discussion of the value of demonstration fields; discussion of how to approach a chief and at what point in a project the PCV needs to take the project to the actual village.

(Note): The object has not changed to the point where a solution should be found, if possible. There need be no consensus about the solution, but the roles should be approached and then discussed with solutions in mind.

2. Roles--PCV, a sick farmer

Situation--farmer asks the FCV for medicine; the PCV has no medicine to give him; doesn't even know the disease; farmer doesn't believe him and thinks that the PCV is deliberabely refusing.

Object--exposure of PCV to problem of being asked for things; understanding of position of white man in village eyes; need to explain his presence to the village, his potential, why he is there, and his limitations.

Added role--after the above roles have been played, a new villager enters who is injured from a fall. PCV understands how he could treat him and he has the medicines. However, official PC policy is that he is not supposed to give medicines or use them on the villagers; rather, villagers should learn to go to the dispensary. How does PCV resolve the conflict.

Object--Understanding of relation of PCV to rules and policies; understanding of conflict between wanting to do something yourself and feeling the need to tie the people to a structure not dependent upon you.

3. Upper Volta's Political Situation Today. This session will take advantage of the presence of M. Lompo Bernard, Director of the Second Agricultural Region where the PCVs will be stationed, at the VITC. M. Lompo has always been active in Voltan politics and knows the government and Voltan personalities as well as anyone. M. Lompo will play the role of a government leader trying to decide whether or not to change from a military to a civil government. Other Voltans at camp will take the points of view of leading Voltan political parties. During the discussion M. Lompo and the other Voltans would be asked to review the recent political history of Upper Volta since independence, to discuss how and why the military government came to power, and to discuss how and why the ban on political activities will be lifted in 1970 to allow preparation for elections and a return to civil government. Before the session the trainees will be given a handout briefly reviewing recent Upper Volta political history, reprints of African magazine articles about the 1966 Coup d'Etat, and George Martens' two-page briefing on "Multi-Party Politics in Upper Volta and the Rise of Maurice Yameogo."

UV/RPCVS will work with the Voltans in preparation for this session. Afterwards the trainees will have an opportunity to ask questions. The situation is this: The Peace Corps Director is in the office of the Minister of Plan to explain to him what the Peace Corps is. The Minister of Plan is extremely diplomatic and sympathetic but what Upper Volta really needs is technicians with project money to back them up. The PC Director then tries to convince the Minister of Plan that the PC "Idea" will be meaningful to Upper Volta's development while the Minister elaborates UV's need for technicians and money-backed projects. A few political realities about aid might well be tossed back and forth.

The trainees would then break down into their groups to discuss the question of the B.A. generalist versus the technician, the PCV versus the A.I.D. career man. What does each have to offer? What are their similarities and differences? What kind of aid is PC? Is Peace Corps really a development agency or is it a diplomatic corps of idealistic youth? The trainees would consider the three goals of the Peace Corps Act and talk about how they think these goals can and will be fulfilled/plus how the three goals act upon each other.

4. What are the PCV's Resources? or "Manque de Moyen!" This situation is familiar to every Upper Voltan PCV and it's easy to get at. To open the discussion the Voltan Ag Agent will be asked what he thinks his greatest problem is as an ag agent. It is certain that the words "manque de moyen" will appear at or near the top of his list. The ag agent will be asked to elaborate on what he means by "manque de moyen." In light of what the ag agent says (all of which is likely to paint a pretty grim picture) the trainees will be asked to think of resources they might tap in Upper Volta to combat the "manque de moyen." Perhaps each PCV should have access to a sum of money, say $500, for small projects. But then, what are the indigenous resources that might be tapped? What attitudes and images are created among the Voltans when the PCv brings in outside aid and calls upon exterior resources (exterior to the local ag agent and villagers)? How might the use of resources outside the village effect the PCV's relationship with the people? Steve recalls what it was like the day he pulled up to Tangaye with the Embassy truck filled with materials for the school. David recalls what the difference was between his visits to Ouaga restaurants to sell potatoes and the same visits made by Koupela Africans. Michael recalls using the air-hammer to try to break through the granite at Bogui when the digging stopped.

This discussion touches on a lot of previous ones: working through the structure, PCVs as non-technicians, self-help, the PCV role and relations with the people, being a white man and the implications that carries, making use of the social structure (for example between Peuhls and Mossi), and how the ORD might change things. It will be an opportunity to tie loose ends together while confronting the question of the resources available and desirable for PCV use. PC/UV vehicular history and policy would also work easily into this session.

Role playing sessions are in two parts. The first part involves the actual assignment of roles and acting them out. The second part is the group discussion of what has taken place. Sometimes, there is a natural third part where the roles are played again, this time using information that has arisen during the discussion. When roles are first assigned the group can be divided into the two points of view to solidify the roles before they can be played. The key is flexibility to meet trainee needs.

Although staff attend all group discussions, the staff role must never be authoritarian, but subtly guiding and feeding in relevant material and information when necessary. Staff rarely take part in discussions. Sessions can be varied through the use of tapes, prepared skits, reading sections from magazines or books, or devoting time to research projects. The RPCV staff would need training in role-playing as trainees, under the guidance of a professional trainer in group dynamics.

Through imaginative use of role-playing there is no relevant information that cannot be presented to the trainees; this includes such usually academic presentations as marketing problems, supply and demand, demography, and even statistics. The important point is that the trainees feel a need to learn something and are therefore ready to learn it.

In this particular program (VITC) two groups were conducted in the local language. Only one group felt they had to use English.

Use of the Upper Volta Role Play Approach

A staff could profitably design a similar set of role plays, reflecting the crucial problems and conflicts both between the Volunteer-host national, and in the lives of the host nationals themselves. The plays should, as in the examples above, combine the demands and emotions of technical and language as well as cross-cultural skills, and might, if very well designed, compose a large segment of the program.

Less ambitiously, a training staff could assign a few similarly demanding role plays to trainees who would then be responsible for researching and preparing the role for a later date. Or trainees could be asked to write their own role plays, involving what they see as typical incidents involving Volunteer-Volunteer, Volunteer-host national, or two host nationals.

Anne Janeway of the Experiment in International Living, who has used the latter approach successfully, has suggested guidelines.

1. Role play should first be presented by the staff, in a way that demonstrates its relevance and validity as an interpretive and learning tool. Staff could perform, ideally, and reinforce their performance by their conviction in the device.

2. Role play assignments should be made only when the trainees have accepted the tool and have sufficient information, or idea of where to acquire it, to learn from the assignment.

3. Performances should be kept intimate--played to small groups (6-8 trainees). In larger groups trainees tend to become too concerned with the audience.

4. Viewers should be encouraged to critique, even to re-enact a role they disagree with. Some roles were played two or three times before all trainees were satisfied.

No trainee wrote a role play involving only host nationals. An interesting discussion followed the staff's pointing this out. Staff then wrote several role plays about host national life, much like those prepared for the Upper Volta Program.

Anne Janeway reports that interest, learning and involvement was exceptionally high. Trainees prepared their role by talking with RPCVs, and host nationals, and often practiced several times before a performance in order to perfect their roles. Further learning occurred when an interpretation was seen by other trainees as biased, insensitive, etc., or when roles were reversed and replayed. The role play outlines, which were shown to staff, revealed much about the lingering prejudices, incorrect assumptions, stereotyping and insights of the writers.

CROSS-CULTURAL COMPARISON EXERCISES

All cross-cultural exercises focus on comparison of the two cultures. Considerable incidental learning occurs in all of the foregoing exercises, but in the cross-cultural comparison exercises following, the focus is on the identification and analysis of similarities and differences between the two cultures. At this point, ways of categorizing, defining, and comparing cultures become useful, and the trainee is able to begin a more analytical exploration of the two cultures and problems that he might anticipate as a result of differences he identified.

Although the cross-cultural comparison exercises logically belong with this section and would, like the others mentioned already, become much more meaningful if related to the role model, it is better if they are timed to follow (or lead into) a third culture experience. If used to analyze the third culture they could then facilitate analysis of the trainee's own culture, comparison of his culture with the third culture, and of these two cultures with the host culture. A three-way comparison has proven to be very meaningful. It demonstrates that there are often as many differences between the culture of the trainee and sub-cultures in his own country as there are between his culture and the host culture. The three-way comparison also sharpens observational and analytic skills and allows a more complete and valid description and understanding of the host culture.

The American culture exercises focus on our own cultural formation, generally in a contrastive analysis. This approach should probably begin early in the program, at about the time that trainees are becoming aware of their role in the groups and learning community. Learning about themselves in social situations can then expand to considerations of the conditioning effect their culture has had, and the extent to which they are a product of that culture.

CROSS-CULTURAL ANALYSIS EXERCISE

Instructions to Staff

Purpose

The Cross-Cultural Analysis Exercise is designed to help the trainees begin focusing on differences between their own culture and the culture they will be entering. Similarities between the two cultures would not be expected to cause problems. Most problems arise because of differing norms, values, beliefs, expectations, standards, goals, etc. If the trainee can learn to approach these differences objectively and analytically, rather than subjectively and emotionally, he should be better able to anticipate, prevent, and cope with problems that might arise.

One of the problems is that we take our culture for granted. We are not able to describe our own culture until we can contrast it with another culture. This exercise, then, not only helps the trainee learn more about the new culture, but it helps him understand his own. It helps him learn that much of what he considered to be right and wrong, or human nature, is actually culturally determined. With this understanding of cultural differences, it is much easier to achieve an openness to experience in one's approach to another culture. At the same time, this recognition of cultural relativity will in all likelihood help the Volunteer maintain the objectivity that will prevent him from rejecting his own culture in favor of his newly discovered culture.

Procedure

Instructions for the exercise are self-explanatory (see materials section). The Cross-Cultural Analysis form should be made up by the Cross-Cultural Coordinator, RPCVs, and language instructors, based on the example given, but focusing on those dimensions that represent typical differences between the American and host culture.

The exercise is first completed individually and then in the Discussion Groups, following the instructions provided. This exercise is most effective if RPCVs and language instructors participate. One way of structuring the exercise is to have the RPCVs meet as a group and the language instructors as a group while the Discussion Groups are meeting. Reports from all groups are then reproduced and distributed to all trainees and staff. In this way, the trainees will be able to compare their own analysis with that of the RPCVs, the Americans who have been there, and with language instructors who are from the host country.

The emphasis should be somewhat different in the language instructors' report. They should focus on the kinds of problems an American PCV might have or create bringing his own values, standards, beliefs, etc., into the host country.

After the reports have been distributed, Discussion Groups should meet again, but this time with RPCVs and language instructors in each group, to compare many aspects of the two cultures which might not have been discussed otherwise. The groups often request additional time, because so many new areas are opened up for discussion.

The meetings usually turn into a question and answer session in which the trainees are inquiring of the RPCVs and language instructors regarding those things which are most important to know as a PCV in the host country. RPCVs might be asked to prepare a list of do's and don't's.

Social Customs Sessions

The trainees' interest and curiosity have been aroused by this exercise, and meaningful interaction has developed between the language instructors and the trainees. It has proven effective to follow the Cross-Cultural Analysis exercise immediately with discussions, demonstrations, role playing, etc., of social customs and interactions, conducted primarily by the language instructors, as much as possible in the host language.

Reading Materials

Many of the preceding exercises (beginning with the first situational exercise and the community description) were designed to create an interest in learning about the culture and a realization of how much the trainee needs to learn. This exercise helps the trainee achieve a better understanding of some of the specific learning needs. A library of reading materials should be available, and should include meaty distillations of articles and books to save the trainee reading time.

CROSS-CULTURAL ANALYSIS

Instructions

Working alone, study each of the cultural dimensions in the attached list. Then, using the nine-point scale:

1. Indicate where you feel the "typical" American position is on each dimension.

2. Indicate where you feel the "typical" Host National position is on each dimension.

3. Indicate where you feel your position is on each dimension.

CROSS-CULTURAL ANALYSIS

Group Instructions

When you have completed the individual assignments, meet in your D-Group and complete the following:

1. As a group, reach a consensus on the nine-point scale where you feel the typical American position is on each dimension.

2. Reach a consensus on the nine-point scale where you feel the typical Host National position is on each dimension.

3. Describe in short written statements, basic attitudes of the American and the Host National under each concept.

4. List the kinds of problems that you feel could arise from the differences and conflicts in the American and the Host National positions on each dimension.

5. Indicate the action a Volunteer might take to resolve these problems or prevent them from developing.

C-717

CROSS-CULTURAL ANALYSIS

Name ____________________

D-Group No. ____________________

American	Host National	Self

1. Attitude toward man's basic nature:

American	Host National	Self		
☐	☐	☐	Basically good	Basically evil

1 2 3 4 5 6 7 8 9

2. Attitude toward life:

American	Host National	Self		
☐	☐	☐	All life highly valued and to be spared at all costs	Individual less important than group

1 2 3 4 5 6 7 8 9

3. Attitude toward death:

American	Host National	Self		
☐	☐	☐	Predetermined and inevitable	Accidental and haphazard

1 2 3 4 5 6 7 8 9

4. Attitude toward suffering and pain:

American	Host National	Self		
☐	☐	☐	To be avoided if possible	Inevitable and unavoidable

1 2 3 4 5 6 7 8 9

5. Attitude toward problem solving:

American	Host National	Self		
☐	☐	☐	Rational, logical	Instinctive, impulsive

1 2 3 4 5 6 7 8 9

American	Host National	Self		
☐	☐	☐	Man's duty	God's province

1 2 3 4 5 6 7 8 9

American Host National Self

☐ ☐ ☐

6. Attitude toward status, titles, degrees:

Reasons other than merit (i.e. hereditary)	Earned by merit

1 2 3 4 5 6 7 8 9

☐ ☐ ☐

7. Attitude toward animals:

Close to man's feelings	Closer to inanimate objects

1 2 3 4 5 6 7 8 9

☐ ☐ ☐

8. Attitude toward control of one's environment:

Self-determination	Fatalistic

1 2 3 4 5 6 7 8 9

☐ ☐ ☐

9. Attitude toward material objects:

Highly valued	Not of great importance

1 2 3 4 5 6 7 8 9

☐ ☐ ☐

10. Attitude toward science, technology, machines:

Highly valued	Not of great importance

1 2 3 4 5 6 7 8 9

☐ ☐ ☐

11. Attitude toward time:

Present time valued	Concern and planning for future

1 2 3 4 5 6 7 8 9

☐ ☐ ☐

12. Attitude toward achievement:

Goal-oriented	People-oriented

1 2 3 4 5 6 7 8 9

American Host National Self

13. Attitude toward work:

☐☐☐

Brings tangible results	Not a means to an end

1 2 3 4 5 6 7 8 9

14. Attitude toward manual work:

☐☐☐

For lower classes only	Good for everyone

1 2 3 4 5 6 7 8 9

15. Attitude toward value of experience:

☐☐☐

Learn by mistakes	Mistakes should be avoided at all costs

1 2 3 4 5 6 7 8 9

16. Attitude toward "change":

☐☐☐

Possible with effort	Impossible to achieve

1 2 3 4 5 6 7 8 9

17. Attitude toward self vis a vis others:

☐☐☐

Privacy valued	Company valued

1 2 3 4 5 6 7 8 9

18. Attitude toward relationship to others:

☐☐☐

Independence valued	Group valued over individual

1 2 3 4 5 6 7 8 9

19. Attitude toward small group of family:

☐☐☐

Other relationships valued as or more important	Strong and only loyalty

1 2 3 4 5 6 7 8 9

C-720

American Host National Self

☐☐☐ 20. Attitude toward community cooperation:

Apathy — Involvement

1 2 3 4 5 6 7 8 9

☐☐☐ 21. Attitude toward women:

Inferior to men — Equal to men

1 2 3 4 5 6 7 8 9

☐☐☐ 22. Attitude toward relationships between sexes:

Platonic relationships possible — Sexual relationship always exists

1 2 3 4 5 6 7 8 9

☐☐☐ 23. Attitude toward relationships within the sexes:

Extremely close, warm — Warm, close friendships uncommon

1 2 3 4 5 6 7 8 9

☐☐☐ 24. Attitude toward the under-dog:

Sympathy — Scorn

1 2 3 4 5 6 7 8 9

☐☐☐ 25. Attitude toward authority:

Resentment, rebellion — Valued, respected

1 2 3 4 5 6 7 8 9

☐☐☐ 26. Attitude toward meeting commitments (appointments, schedules, etc.):

Casual, little concern — Great concern

1 2 3 4 5 6 7 8 9

American	Host National	Self
☐	☐	☐

27. Attitude toward inefficiency and red tape:

Complete indifference								Can't tolerate
1	2	3	4	5	6	7	8	9

☐ ☐ ☐

28. Style of communication:

Polite, vague, indirect								Frank, open, direct
1	2	3	4	5	6	7	8	9

☐ ☐ ☐

29. Attitude toward strangers:

Complete distrust								Great hospitality
1	2	3	4	5	6	7	8	9

☐ ☐ ☐

30. Concern for status:

Complete indifference								Great concern
1	2	3	4	5	6	7	8	9

☐ ☐ ☐

31. Attitude toward elders:

Honor, respect, deference								Disrespect, distrust, disregard
1	2	3	4	5	6	7	8	9

☐ ☐ ☐

32. Attitude toward maintenance of classroom discipline:

Very strict, reliance on punishment								Very permissive, reliance on student responsibility
1	2	3	4	5	6	7	8	9

CULTURALLY MIXED GROUPS

Instructions to Staff

Procedure

If the training is conducted in an area where persons from another cultural group are undergoing similar training and have experienced either Discussion Groups or T-Groups, it is very effective to conduct a series of groups composed of approximately equal numbers of representatives from the two cultural groups. The Discussion Groups should be divided approximately in half to maintain the original size of eight to ten participants.

The mixed groups should be assigned the task of getting to know one another; identifying and defining differences between the two cultures and possible areas of conflict; and exploring various ways of achieving increased understanding, harmony, and unity.

As in the case of the Discussion Groups, it is best if no trainer is present in the group. It then becomes the responsibility of the group to develop itself into a cohesive, working, achieving group and to solve problems as they develop. With a trainer in the group, it is the tendency to sit back and wait for the trainer to make something happen and to blame the trainer if it doesn't.

Discussion Group questionnaires should be used to facilitate collection and analysis of data. These should be modified for use in the mixed group, if necessary. Data can be consolidated and fed back in many ways, but it is useful to focus on differences in perceptions and responses of the two groups.

Purpose

This exercise provides an opportunity that an individual might never experience in any other situation--an open and honest confrontation with persons from another culture. Most of us, even within our own culture, are separated from each other by a certain degree of suspicion and distrust. When the additional barrier of different cultures is added, however, the separation becomes even more pronounced and more difficult to overcome. Most persons hide their real feelings behind a mask of some sort--it may be of politeness, of unconcern or indifference, of professed friendship and concern, or even of hostility. The trainee will seldom, if ever, experience a situation in which this mask will have been removed with a person of another culture, outside of the mixed Discussion Group.

Such an experience will allow the individual, probably for the first time, to have an honest and meaningful encounter with a person from another culture, in which the usual barriers have been removed. He will find out what feelings persons from the other culture really have toward members of his culture, and will develop a much better understanding of the nature and extent of the problems that exist. He will discover, also, the common bonds among people, regardless of cultural background, and ways of overcoming the cultural barriers and establishing human contact. He may discover that this human contact is not only essential for successful interaction, but that much greater emphasis is placed on personal, human interaction by persons from many other cultures than by most of those of us from this culture. In our own culture we appear to place greater value and emphasis on systems and procedures for achievement of ends rather than on the process of interaction among human beings.

AMERICAN STUDIES EXERCISE

Instructions to Staff

Procedure

American studies has typically been conducted as a series of lectures and reading assignments. As a result, trainees have been bored or disinterested, material has been inappropriate to their needs as Volunteers, or many of them already knew a good part of it, and it has not been related to the culture the trainees were preparing to enter.

In keeping with the participant-centered, problem-solving methodology, a large part of the responsibility should be turned over to the trainees to determine what they know, what they need to know, and to make use of the resources available, particularly among the trainees themselves, to obtain what they need to know.

The trainees are asked to meet in groups to attempt to predict the kinds of questions they should be prepared to answer about the United States, the kinds of questions they might be asked in the host country. At the same time, the RPCVs meet to develop a list of the kinds of questions they were frequently asked and those that were most difficult to answer. The language instructors also meet as a group to develop a similar list of the kinds of questions the PCV might be asked. The RPCV and language instructors also focus on the conceptions and misconceptions about Americans and the United States.

The results of each group discussion are typed and reproduced for distribution to all staff and trainees. When everyone has had an opportunity to read the reports from the different groups, it has proven worthwhile to conduct a general community discussion. An alternative might be mixed small groups--RPCVs, language instructors, and trainees (perhaps from different groups).

Either in this meeting or in a subsequent meeting, the group should focus on answers or ways of responding to these questions. RPCVs in particular can relate the kinds of responses and the methods of response that proved effective for them. The resources of the entire group can be drawn upon in exploring answers to the various questions. Each trainee should, on the basis of these discussions, assess his own knowledge of American studies, his preparedness to answer the kinds of questions he could expect to encounter, and formulate his own plan of action to obtain the information he feels he should have.

Books and reading materials should be available for outside, individual reading, or the trainees should have access to a library. It would be wise, however, to structure the additional, outside research so that the trainees themselves would identify areas that should be covered and best sources of information, with specific suggestions regarding articles, chapters in books, etc., that would be most appropriate. Each individual could then check the list to determine what reading he personally should do to better prepare himself. His reading plan could be turned in to the training coordinator, if desired.

Purpose

The purpose of this exercise is to involve the trainees themselves in the exploration of the specific knowledge and information about their own culture and country that would be most important for them as PCVs, the kinds of questions and attitudes they can expect to encounter, and the most effective ways to answer the questions and convey information about their own country to their hosts.

It is not intended to be or seen as a substitute for the important process of making a trainee aware of his own culture, and of himself as a product of that culture. This is a more complicated and demanding process, and one that we discuss in this section of the Workbook. This exercise, as stated, is simply to fill the gap and introduce a perspective upon the trainee's knowledge and thinking about America's position in the world.

The exercise requires that the trainees assume personal responsibility for determining what it is they need to know, for identifying resources, and for making effective use of these resources to prepare themselves in this area.

WORLD AFFAIRS AND CRITICAL ISSUES

Instructions to Staff

World Affairs and Critical Issues can be handled in much the same way the American Studies Exercise was conducted. In all three areas, an attempt is made to view the subject through the eyes of the people in the host country and to anticipate their beliefs, attitudes, etc., and the kinds of questions they might ask, challenges they might deliver, positions they might take, what the various terms (capitalism, communism, etc.) mean in their country, etc.

Guest speakers might be brought in to supplement and stimulate the group discussions, preferably speakers who represent or can represent opposing positions or points of view.

A situational role playing exercise has proven very effective here, using either host nationals or RPCVs to take a position hostile to the United States and attack the trainee playing the role of the PCV on some particular issue or series of issues (such as the Arab-Israel situation). The actor uses emotional rather than logical arguments and bombards the trainee with irrefutable (in the host national's opinion) facts.

Sample American Studies Questions*

(Drawn up by RPCVs and HCNs)

What is the population of the United States?

Why does Chicago have so many gangsters?

Why is there so much crime in the United States?

Why don't Americans live with their families when they become adults?

Are all American blacks Moslem?

Why do we have a poverty program if we are the richest country in the world?

Why is the United States killing people in Vietnam if all the other major powers are against it?

Why are there Negro riots in the major cities of the United States?

Why does the government allow anti-Vietnam demonstrations?

Is President Nixon better than Johnson?

Why are American women so "loose"?

Why are young Americans so rude to older people?

Why are Americans so unhappy if they have so much wealth?

Why are Americans so concerned about Russia and the space race?

Were you trained by the CIA? Since you're a government employee, aren't you connected with the CIA?

Why do American oil companies overseas hire American and not local people?

Why did your government send you here?

Why does the United States support Israel in the Middle East war?

Why don't you have any children?

Why aren't you married?

What are you doing here?

Don't your parents mind your leaving home?

How can you help us?

Do you have any Negro friends? How many?

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*Typical questions asked of PCVs in one country. These were prepared by RPCVs for training use. Similar questions could be the basis of discussing role-plays, independent reading and investigation, etc. See "American Studies" section in Chapter Five, and Wight and Casto.

Sample List of General Issues

(Drawn up by RPCVs and HCNs)

Aid programs

Military programs

Civil Rights

Civil disorder

Urban decay

Technocracy

Education

Work-leisure

Economic/class structure

Attitude toward women

Government

Religion

American students attitudes

Revolutionary/radical currents

Death

Everyday life--schools, cities, incomes, etc.

Which is better, Iran or America?

Which is stronger, Russia or America?

Riots and segregation

JFK--who killed him and why? Was there a conspiracy?

Christianity

Why aren't we like other Americans?

United States involvement in host country; i.e., government, arms, oil?

Israeli-Arab conflict

AMERICAN ASSUMPTIONS AND VALUES

As the name "Cross-Cultural Training" implies, a study of our own culture should play an important part in the preparation of a Volunteer. For us to understand another culture well, we must first learn something of our own--and the great extent to which we are a product of that culture.

This segment will be primarily chosen from a series of studies done by Edward Stewart and his associates,* designed especially to enable Americans working overseas to recognize, assess, and deal with the determinants of their own cultural assumptions. The studies were originally undertaken in response to growing evidence that the American abroad, especially those working closely with host nationals, were encountering (and creating) serious problems for themselves and their co-workers--problems growing directly from the confusions caused when two cultures are in confrontation.

We feel, with Stewart et al., that to interact effectively with another culture we must learn to recognize our own preconceptions and assumptions, and the integral role these play in shaping our behavior and the values the behavior reflects. Having learned to identify and define the nature of our own cultural values and their effect upon us, we will have some of the tools to begin identification and understanding of another and unfamiliar culture.

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*Edward Stewart, et al., Human Resources Research Organization, George Washington University, Washington, D. C.

CONTRAST CULTURE ROLE PLAY

An exciting and effective series of situational exercises, simulating a confrontation between an American and a person representing a "contrast culture" has been developed by Edward G. Stewart, Jack Danelian, and Robert Foster, of the Human Resources Research office of George Washington University. They have constructed a series of plausible overseas situations or "scenes," designed to elicit spontaneous culturally-derived behavior from an American trainee. Role-playing assistants have been carefully trained to reflect contrast American values and assumptions. This is done in such a way that in the interaction of the assistant with an American trainee there would be an emotionally-involving confrontation between the values and assumptions expressed by the assistant and those of the trainee.

The exercises are derived from Simulating Intercultural Communication through Role Playing, by Edward C. Stewart, et al.,* an excellent and detailed description of many of the contrasts between the American middle class and "other" culture. This "other" culture is a composite of non-Western cultures and can, of course, be modified to fit the country being studied. Stewart's position, like ours, is that there are too many variations in any given culture for specific facts to be of much value. The necessity is rather to become aware that other cultural systems exist, give satisfaction, work with internal logic and need be nothing at all like ours. These role-plays demonstrate the reality of cultural controls on each of us and can be exciting learning experiences. However, they are highly professional and to be most effective it is probably necessary that a presentation include at least one staff person prepared by Stewart. Because of this limitation, we will include some of the material from which the role-plays are drawn, as staff can make other uses of it.

Objectives

The primary purpose of this training is to develop an awareness on the part of the trainee of his own cultural values, assumptions and expectations and of their consequences in interactions with persons from other cultures. The developers of the contrast role-play, Stewart, Danielian, and Foster (1968), said that "a basic problem in intercultural interaction is the limitation in perspective imposed by one's own culture and the common tendency to feel that one's own values and assumptions are absolute rather than relative to one's cultural experience." Stewart (1966) said that "since the typical American lacks a clear understanding of his own culture, there is a need for a delineation of the assumptions and values that frequently affect advising and consulting activities overseas." A basic assumption underlying this approach to training is, therefore, that a person cannot be aware of or understand his own culture until he can contrast it with another.

It is assumed, also, that a program that would develop awareness of American predispositions affecting interactions with persons of another culture would provide "bridges for observing and understanding" other cultural predispositions and behavior. Thus, in addition to awareness of one's own culture, this training should develop a "relativistic perspective" and increased sensitivity to, understanding of, and tolerance of other cultural values, norms, assumptions, expectations, etc.

Stewart et al. recognized (1968) that the interpersonal and intercultural capabilities required for effective interaction with foreign personnel are neither emphasized, made concrete, nor given emotional content in traditional training programs and that "changes in the attitudinal factors that underlie interpersonal behavior are seldom accomplished by traditional lecture-type training." Stewart et al. continued:

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*The Human Resources Research Office, George Washington University, Washington, D. C.

> Consequently it was desirable to use an approach which would give rise to strong personal involvement by using the spontaneous behavior of the trainee as the training vehicle or content. To maximize learning this is done in the context of additional knowledge, feedback about one's behavior, and a supportive training environment. This approach is referred to as experience-based training, since learning stems from active participation in a realistic situation, or as cognitive-affective learning since the objectives involve learning at both the emotional and intellectual levels.

The particular American middle-class predispositions incorporated into the exercises fall in the general categories of (1) Activity--forms of self-expression ("doing" in the American culture as opposed to "being" in the contrast culture); (2) Social Relationships (the American emphasis on equality, informality, and depersonalization in relationships); (3) Motivation (personal achievement as opposed to traditionally fixed status, material and visible signs of success); (4) Perception of the World ("the world is material," man is unique, man should strive for control and exploitation of his environment rather than unity and integration with nature; optimism as opposed to fatalism); (5) Perception of Self and the Individual (the individualistic self; resistance to formal authoritative control; tendency "to fragment personalities" as opposed to reacting to others as total or whole persons, thus "an American does not have to accept the other person in totality to be able to work with him"; thoughts and intents are evaluated separately); (6) Generalized Cultural Forms (lineal concept of time, cause and effect, space, the world is matter rather than "a network of living forces;" rational rather than intuitive perception of the world).

Procedure

For each situational exercise, the trainee is given descriptive background material developed to provide the role players with a temporal and situational context. The background material is purposely left sketchy to allow the trainee to project himself into the situation as much as possible. The background material is presented as a briefing by a predecessor, and may reflect an American stereotype, which the trainee can accept or reject.

The trainee is assigned the role of an American advisor and is led to believe that the foreign assistant in the exercise is also a role player and has received similar instruction. The assistant, however, is oriented toward eliciting and confronting the American's cultural predispositions with contrasting positions.

The role playing is observed by the other trainees and is then followed by a semi-structured discussion in which the trainee and assistant are interviewed, the intercultural phenomena of the interaction are analyzed, and implications are drawn for overseas performance. During the interview, the interviewer probes for motives, intents, judgments, and effective responses, first the American's and then separately, the foreigner's.

Background material has been prepared for six scenes, selected for their likelihood of eliciting typical American behavior and designed to highlight select predispositions judged critical for overseas performance. The scenes are intended to be given in sequence, with each building on the background and experience of those preceding. These scenes involve:

1. An initial meeting--what the two expect of each other.

2. "Grass Roots" Support--attitudes toward authority, the needs of the people, and desirability of their commitment and support.

3. Publicity--the idea of advertising, promoting, or selling a desirable product or idea, and the view that if one has a success he ought to try for a second success.

4. Private Property--the distinction between public and private property, the notion of personalized work relationships.

5. Leadership--personal ability versus rights and duties.

6. Health--emphasis on physical well being, sanitation, and cleanliness as opposed to bodily and spiritual well-being.

Use of the Contrast-American Role Play

One problem with using this approach in training is the difficulty of playing the contrast-American role and of training a person to play this role. A program wanting to derive full impact from a "contrast" role-play would be wise to contact Stewart et al. for a professional aid. Experience has shown, too, that presentation should be made to small groups; i.e., not more than 30 trainees at a time, and presented after the intial flurry of arrival has died down. The method requires careful, absorbed attention and complete focus and should be as distraction-free as possible.

Distinctions between the contrast culture and the host culture can be worked out by staff when necessary. Stewart's approach teaches sensitivity, not content, however, and direct relevance is not a priority for the role play.

Discussion should always follow the role plays, preferably with someone familiar with Stewart's approach leading the group. Stewart et al.'s Simulating Intercultural Communication contains much material that can be of great value in such discussion and in developing further on cultural contrasts. It is more complex and more detailed than the easier-to-use Aspects of American Culture that we discuss next, and could be used with it to add depth to discussion and to the program.

Guide for the Contrast-American

An outline of generalized American and Contrast-American predispositions used as a "Guide for the Contrast-American Actors" follows:

	American	Contrast-American
1.	Definition of Activity	
A.	How to people approach activity?	
(1)	concern with "doing," progress, change	"being"
	external achievement	spontaneous expression
(2)	optimistic, striving	fatalistic
B.	What is the desirable pace of life?	
(1)	fast, busy	steady, rhythmic
(2)	driving	noncompulsive
C.	How important are goals in planning?	
(1)	stress means, procedures, techniques	stress final goals
D.	What are important goals in life?	
(1)	material goals	spiritual goals
(2)	comfort and absence of pain	fullness of pleasure and pain
(3)	activity	experience
E.	Where does responsibility for decisions lie?	
(1)	responsibility lies with each individual	function of a group or resides in a role (dual contrast)
F.	At what level do people live?	
(1)	operational, goals evaluated in terms of consequence	experiential truth
G.	On what basis do people evaluate?	
(1)	utility (does it work?)	essence (ideal)
H.	Who should make decisions?	
(1)	the people affected	those with proper authority
I.	What is the nature of problem-solving?	
(1)	planning behavior	coping behavior
(2)	anticipates consequences	classifies the situation

J. What is the nature of learning?

(1) learner is active (student centered learning) ----------- learner is passive (serial rote learning)

2. Definition of Social Relations

A. How are roles defined?

attained ------------------------- ascribed
loosely -------------------------- tightly
generally ------------------------ specifically

B. How do people relate to others whose status is different?

(1) stress equality -------------- stress hierarchical ranks

minimize differences --------- stress differences, especially to superiors

(2) stress informality and spontaneity ------------------------ stress formality, behavior more easily anticipated

C. How are sex roles defined?

similar, overlapping ------------- distinct
sex equality --------------------- male superiority
friends of both sexes ------------ friends of same sex only
less legitimized ----------------- legitimized

D. What are members' rights and duties in a group?

(1) assumes limited liability ---- assumes unlimited liability

(2) join group to seek own goals - accept constraint by group

(3) active members can influence group ------------------------ leader runs group, members do not

E. How do people judge others?

(1) specific abilities or interests ------------------------ overall individuality of person and his status

(2) task-centered ---------------- person-centered

(3) fragmentary involvement ------ total involvement

F. What is the meaning of friendship?

(1) social friendship ------------ intense friendship (short commitment, friends shared) (long commitment, friends are exclusive)

G. What is the nature of social reciprocity?

(1) real only ------------------- ideal and real

(2) nonbinding (Dutch treat) ----- binding

(3) equal (Dutch treat) ---------- unequal

H. How do people regard friendly aggression in social interaction?

(1) acceptable, interesting, fun --- not acceptable, embarrassing

3. Motivation

A. What is motivating force?

(1) achievement -------------------- ascription

B. How is person-person competition evaluated?

(1) as constructive, healthy ------- as destructive, anti-social

4. Perception of the World (World View)

A. What is the (natural) world like?

(1) physical ----------------------- spiritual

(2) mechanical --------------------- organic

(3) use of machines ---------------- disuse of machines

B. How does the world operate?

(1) in a rational, learnable, controllable manner -------------- in a mystically ordered, spiritually conceived manner (fate, divination)

(2) chance and probability --------- no chance or probability

C. What is the nature of man?

(1) apart from nature or from any heirarchy ---------------------- part of nature or of some heirarchy (dual contrast)

(2) impermanent, not fixed, changeable ------------------------- permanent, fixed, not changeable

D. What are the relationships between man and nature?

(1) good is unlimited -------------- good is limited

(2) man should modify nature for his ends -------------------------- man should accept the natural order

(3) good health and material comforts expected and desired ----------- some disease and material misery are natural, expectable

E. What is the nature of truth? goodness?

(1) tentative (working-type) ------- definite

(2) relative to circumstances ------ absolute

(3) experience analyzed in separate component dichotomies --------- experience apprehended as a whole

F. How is time defined? Valued?

(1) future (anticipation) ----------	past (remembrance) or present (experience) (dual contrast)
(2) precise units ------------------	undifferentiated
(3) limited resource ---------------	not limited (not resource)
(4) lineal -------------------------	circular, undifferentiated

G. What is the nature of property?

(1) private ownership important as extension of self --------------	used for "natural" purpose regardless of ownership

5. Perception of the Self and the Individual

A. In what sort of terms is self defined?

(1) diffuse, changing terms ----------	fixed, clearly defined terms
(2) flexible behavior --------------	person is located in a social system

B. Where does a person's identity seem to be?

(1) within the self (achievement) --	outside the self in roles, groups, family, clan, caste, society

C. Nature of the Individual

(1) separate aspects (intent, thought, biographical background) -------	totality of person

D. On whom should a person place reliance?

(1) self ---------------------------	status superiors, patron, others
(2) impersonal organizations -------	persons

E. What kind of person is valued and respected? What qualities?

(1) youthful (vigorous) ------------	aged (wise, experienced)

F. What is the basis of social control?

(1) persuasion, appeal to the individual --------------------------	formal, authoritative
(2) guilt --------------------------	shame

Generalized Forms

A.	lineal -------(time) --------------	nonlineal
B.	efficient and material -- (space)-- cause-and-effect thinking	formal causes, correlative thinking
C.	material, substantive--(essence and energy) ----------------------------	spirit, energy
D.	operationalism---(implied observer)-	direct apprehension or formalism (dual contrast)
E.	induction --------------------------	deduction or transduction (dual contrast)
F.	judgment by comparison -------------	judgment against an absolute standard
G.	world stuff expansive---(unlimited good) -------------------------------	world stuff restricted (limited good)

In some cases, the American cultural predispositions appear to have more than one contrasting position. Two Contrast-American cultures were derived from the American positions, therefore. An example is given in Figure 1.

Figure 1

Comparison of Differences Between Contrast Cultures I and II Relative to American Culture

	Contrast Culture I	Contrast Culture II	American Culture
Values and Assumptions	Delocalized group decision-making; integration (harmony) with natural world; euphoric attitude toward existence and reverence for life; past and present seen as expansions of present; commitment to concrete and phenomenal objects, syncretism of beliefs, a more complete unity always sought; existence is indeterminate	Decision-making is a function of roles; self hierarchically differentiated from others by means of role; self linked to past via traditions; predatory, aggressively hedonistic approach to present existence; world is an abstraction known only through rules and tradition (formalism); people and things perceived as an explicit heirarchy; existence is an epiphenomenon	Decision-making and responsibility localized in self; self separate from others and from natural world; group is not a unity but an aggregate of individuals; optimistically change-minded; commitment to operationalism, action, and mastery over environment; lineal inductive thinking, geared to anticipation of consequences; world perceived mechanistically as series of problems in search of solutions; non-esthetic, comparative, and relativistic judgment of events; totality of world stuff apprehended as unlimited; existence is action (doing)
Behavioral Characteristics	Ego-constriction (self control, little eye and no body contact, physical aloofness, subdued tone)	Ego-expansiveness (intense eye and body contact, physical intimacy, hyperbole, exaggerated tone)	Moderate ego-expressiveness (moderate eye contact, minimal body contact, moderate distance, moderate tone

Possible Uses of Contrast Guide

The guide for contrast-American actors is, of course, a guide to non-American values, as well as to the values of Americans. This brief outline contains an amazing amount of information, and can easily be made culture specific. Any one of the contrasts could be expanded into a novella if the training staff can translate them into the reality of the culture under study. The following discussion of Stewart's Aspects of American Culture will indicate some of the ways in which this can be done. Mention should be made here, however, of several of the value contrasts that seem to have more relevance to the Volunteer than others. The Americans' concern with "doing," progress, change, versus the value of "being;" the optimistic, striving attitude versus the fatalistic; the fast, busy, driven pace of life versus the non-compulsive; the value of material versus spiritual goals; the value of comfort and absence of pain versus the value of fullness of pleasure and pain; evaluation on the basis of utility versus essence; learning as an active experience versus passive learning; role definitions; sex roles; criteria for judging others; the meaning of friendship; the nature of social reciprocity; achievement motivation versus ascriptive motivation; the rational versus the mystical world; good as unlimited versus the limited good; the value of the future versus value of the past; the nature of property; self-definition; the value of youth and vigor versus value of age and wisdom; the reliance on self versus reliance on status superiors or patrons.

This extensive list contains items that should be at least touched upon; many others could be of value to the training program. Special emphasis could be placed on "learning," for example, in a teaching program, and the relationship of man to nature could be emphasized for agricultural workers. Programs in which Volunteers will be working in relatively unstructured jobs could perhaps focus on the American need for visible, measurable achievement and the frustrations he may suffer when this reassurance is lacking. Thus, training staff can choose those values they feel most appropriate to the role their Volunteers will fill.

We would suggest that a training program that bases its approach to the host country on the contrast model attempt to move beyond the "what" people do to "why." Understanding that a host national places emphasis on being becomes an insight into the culture if the religious or philosophical reasons are explored as well. Of course, the contrast culture should be made as specific as possible to the culture being trained for in such use.

ASPECTS OF AMERICAN CULTURE*

Suggested Use in Training

A program planning to use the Contrast-American Role Play or the outline of American/non-American values should study Stewart's Aspects of American Culture: Assumptions and Values that Affect Cross-Cultural Effectiveness, written by Stewart for the University of Pittsburgh. This useful work is a highly simplified breakdown (written for use in training) of much of Stewart's material, and as such, is ideally suited for Peace Corps use. The concentration is as indicated on the American end of the continuum although non-American traits are given and can be derived for the particular culture being trained for. We include several excerpts from Stewart's Aspecte and suggestions as to organizing comparative content from your host culture. The Aspects would have importance in any program, as they describe intelligibly many of the values that have proven to conflict with effective work in the non-Western world. Many of these values are so taken for granted by most of us that we would probably accept them as givens about mankind. American Studies, or even better the entire program, could focus on these characteristics, and on the historical, philosophical and political factors (even the child-rearing techniques) that have made us what we are. Some of the more relevant characteristics, such as Social Control--shame and authority versus internalized guilt; or Doing--the driving pace of life versus the noncompulsive, could be given special attention. The control of peer persuasion could be contrasted to the authority of family and tradition.

Stewart's study of American characteristics and values can be particularly useful ideally with the role model to maintain relevance, in organizing material describing the cultural characteristics of the host culture. Dupree, Bing and Pearson made excellent use of this material in a training manual for Afghanistan.** Most of their material, consisting of critical incidents, stories, proverbs, legends and newspaper articles, told from the point of view of Volunteers and Afghans, was grouped to illustrate a host-culture contrast to an American characteristic or value as described by Stewart. Their Table of Contents, for example, parallels Stewart's. The contrasts thus offer obvious avenues and opportunities for discussion, role play, or any other presentation considered appropriate. Notice that these incidents are seen from the point of view of Americans as the host culture, Americans in America, host nationals in America, or in their own country. Often these variables are not explained, and the reader must decide who is in whose culture. The ease with which one does this is instructive in itself.

A good series could be drawn showing a western-educated host national in contrast with his own society; e.g. the modern technician talking to the farmer, or the educated son with his parents. The contrasts here could be drawn from The Achieving Society*** as well as from Stewart. Host nationals in the program could help to write these, and could probably write many anecdotes of their early days in the U.S. that would illustrate American Aspects as seen from their cultural perspective.

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*See Readings for Excerpts
**Cross-Cultural manual for Afghanistan.
***See Annotated Bibliography

Illustrated Use of Stewart's Aspects

The following excerpts are quoted from the Afghan manual followed by relevant examples from Stewart's Aspects as illustration of one use for this material.

Selections From An Afghan Training Manual

Section A

......

I came home from school one day to confront my baccha asking for money to buy a new bucket.

"What happened to the old bucket?" I asked.

"It fell down the well."

"Why don't you get it out of the well?" I asked. He looked me as if I must be stupid. Clearly he hadn't understood.

"How can I get it?" he said, shrugging his shoulders. "It's at the bottom of the well."

It took little ingenuity on my part to fashiona makeshift hook to a rope and to lower the rope in the well, snag the bucket and haul it out. This I proceeded to do. When the bucket came up it was greeted by cries of amazement and for a good while I was known by the baccha as the sayb who brought the bucket out of the well.

....

What do you think the baccha learned from this incident?

……

Things to Think About

The same old man sat by the compound wall, day after day. Sometimes he had one or two companions with him, but generally he was alone. In the later afternoon, when his side of the street was in the shade, he got up and slowly walked to the other side of the street where it was still sunny. And in the hot summer months he sat on the other side in the shade until the afternoon when he again walked across the street, following the shade.

The citizens of Red Creek are disturbed at the growing number of teen-agers and young people who frequent the sidewalk in front of Thompson's Drug Store. "They seem to have nothing better to do than stand around, smoking and playing their transistor radios," one mother complained. "And who knows what kind of trouble they can get into."

"Loitering is unhealthy," said Edward Folger, the policeman who patrols the area. "It breeds bad habits." Although he has not yet made any formal arrests, he admitted that he was keeping his eye on the situation.

A group of citizens, including many parents of the teenagers involved, met informally Thursday night at the Civic Center meeting room to discuss the situation. Mrs. Timothy Wright, who chaired the meeting, expressed the general views of the people. "If our children get into trouble it's our own fault for not providing them with constructive channels for their activities. It is our responsibility as parents and as members of the community." Mrs. Wright outlined a proposal for a youth center with organized activities, informal dances, outings and sports events. She further said that she was appointing a committee to look into the matter.

---news story

……

Whenever I was with Afghans if I seemed to want to do anything but sit with my hands folded and smiling at everything they thought I was unhappy. Frankly, sitting and drinking tea without doing anything else for hours, literally hours, is not exactly my idea of excitement and I'll never understand why they seem to enjoy it.

Part I: The Nature of Activity

[Instructions to discussion leaders]*

Section A: The main point of this section is to illustrate the basic difference in the nature of activity in America and Afghanistan: a difference between Being and Doing. The value we place on Doing stems from a "nothing ventured, nothing won" attitude.

1. The question of what the baccha learned from this incident should be discussed freely and the discussion leaders should refrain from "correcting" the trainees' ideas at this point. The discussion will probably bring out the American belief in the possibility of improvement, the assumption that we can and should improve our environment, and that the baccha could learn this lesson from seeing the Volunteer solve this problem. Trainees should be encouraged to hazard guesses about why the baccha was surprised when the Volunteer got the bucket out of the well.

2. Trainees might discuss the ways in which this Volunteer's behavior was typical. Would you automatically give him money for a new bucket? Why or why not?

3. Discuss the American attitude toward activity: have trainees think of times they are bored, how many things they do during the course of one day and times they admit to being lazy. Ask what they think some of the reasons are that most Americans consider being a bum or hobo a bad thing. Trainees can think of many examples in which they made a judgment or became angry at a person who was not doing his share of the work.

4. "The Devil finds work for idle hands." Discuss the value Americans tend to place on work and activity. This certainly can be related to the Protestant Ethic and how this has influenced our attitudes toward work.

5. In the course of this discussion, trainees should bring up their own attitudes toward work and examine them--some will admit to being compulsive workers, others less so.

6. Have trainees search not only their own experiences but various aspects of American culture for ways in which the importance we place on doing is revealed. How're you doing? How are you coming along? How was your day? I didn't accomplish anything. Discussion might also include an examination of sub-cultural attitudes toward activity in U.S., for example, the current rage for "be-ins." In fact, it might be interesting to begin this entire discussion by asking trainees if any of them ever participated in a be-in.

Form of Activity, Doing--(From Stewart's Aspects)

Form of activity is the final component of culture which we will describe. For Americans the dominant activity is doing; the implicit assumption that "getting things done" is worthwhile. This assumption is seldom questioned. Its ramifications spread throughout the language of Americans as in the colloquial exchange of greetings: "How're you doing?" "I'm doing fine. How are you coming along?" All other aspects of American life show the importance of doing.

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*From the Afghan manual.

> ...Its most distinctive feature is a demand for the kind of activity which results in accomplishments that are measurable by standards conceived to be external to the acting individual. That aspect of self-judgment or judgment of others which relates to the nature of activity is based mainly upon a measurable accomplishment achieved by acting upon persons, things, or situations. What does the individual do? What can he or will he accomplish? These are almost always the primary questions in the American's scale of appraisal of persons. (F. Kluckhohn, 1963)

Kluckhohn's definition of doing fits well with other characteristics of Americans described in previous chapters such as the importance of achievement, the emphasis on visible accomplishments, and the stress on measurement. In American culture, along with the assumption of doing, there is a dominant value of "keeping busy." "Idle hands are the devil's workshop." Approximate synonyms to "keeping busy" approach the status of accolades as when someone is described as "active" or "energetic." Being active may also refer to career-related activity. When a man is characterized as no longer "active," what is frequently meant is that he has retired. Both the assumption of doing and the value of being active, then, are dominant patterns in American life.

Being and Being-in-Becoming

In the non-Western world, the two other forms of activity, being and being-in-becoming are dominant. Quite often it is the contemplative man, the intellectual, who is prized rather than the cultural hero of the American--the man who performs visible deeds. Differences in values and assumptions regarding what are the qualities of a leader sometimes confuse Americans overseas, who expect the influential persons in a community to be men distinguished by doing. Quite often, however, it turns out to be the intellectual, or the man who contemplates and meditates, who is respected, honored, and listened to.

Concrete behavior usually reflects several assumptions and values simultaneously. Pure impulse gratification of the being form of activity is restrained by the demands of other assumptions and values. (Kluckhohn and Strodtbeck, 1961)

A focus on the person is shared by both the being-in-becoming and being forms of activity. This is in contrast with doing, as we have seen, which emphasizes visible and measurable actions. Being-in-becoming introduces the idea of development of the person, which is absent in the other two forms. It emphasizes

> ...that kind of activity which has as its goal the development of all aspects of the self as an integrated whole. (Kluckhohn and Strodtbeck, 1961)

All aspects of the personality receive due attention. The intellect, the emotions and motives are seen as synthesized into a developing self.

Selections From An Afghan Training Manual (continued)

I soon learned that friendship is not a relationship to be taken lightly in Afghanistan. I had a particular interest in one of the teachers at school because she was officially the librarian, although as far as I could see the library was never unlocked. I hoped eventually to open up the library on a regular basis, but I didn't want to offend her in the process. She, in turn, was delighted when I invited her for tea one day, since it was a matter of some prestige to be associated with a foreigner.

The following week I was invited for tea at her house and we spent another afternoon talking about children, husbands and flowers. Then she began talking in terms of my coming to her house every day, giving her English lessons, going on picnics and various other enterprises.

By that time, library or no library, I realized that I wasn't willing to spend all my free time with this woman. I tried to maintain a very friendly relationship at school but to always be busy when she wanted me to do something after school. No soap. After some time she still greeted me courteously, but there was a definite coolness in her behavior.

Things to Think About

One of my Afghan friends who had been in the U.S. for five years and whom I had known in graduate school was telling me of his early experiences with Americans. "I had one American English teacher whom I liked very much," he said. "She always helped me and talked to me. But I could never understand it. She didn't give me a good grade and all the time I thought she was my friend."

. . . .

One of my most satisfying experiences in Afghanistan was being "adopted" by the family of one of the girls I worked with. It started with a dinner invitation and I had a wonderful time, playing with the children, singing songs and just talking with everyone. Soon I was at their home nearly all of the time. The girls called me sister and everyone treated me as one of the family.

. . . .

Sharif has a brother who runs a small dry goods shop in Shari Nau. But one day his brother was ill and asked Sharif to go to the shop for him. He did, and spent all afternoon there waiting on customers and a few days later he saw his friend Najib. He was very angry with Najib and complained to him that he had to be at the shop alone all afternoon and that Najib should have been with him because he was his friend.

. . . .

An Afghan had come to the States and managed to save some money so that when he returned he could finish building the house for his family. When he got back to Afghanistan, a Volunteer whom he had known in training, asked him if he had finished his house. The Afghan said no, that his friend had gotten married and that he had given his friend the large sum of money he needed for the wedding feast.

. . . .

When you shake a man's hand and say hello you should remember him always.

-Afghan saying

. . . .

When I first came to New York I was met by a fellow from the Foreign Student Service Council who took me around the city to see the sights and found a hotel for me. He took me to a restaurant where your lunch is in a little window and you put a coin in to open the window. I was so pleased that I had found a friend my first day in New York, since I knew no one else in the city. At the end of the day we shook hands and he said he hoped he would see me again. The next day I waited for him to come, and I waited and waited, but he did not come. Several days passed and still I didn't see him. This happened to me many times when I thought someone was my friend and then I didn't see them again.

. . . .

My supervisor and I started out with a good relationship but one day I criticized her for giving an answer to a student during an exam. I tried to explain in a nice way, but she was obviously very much offended and has since remained very cool toward me. That was several months ago and although we don't get along well at all now, we are always polite and friendly toward one another and have remained "friends" even though we thoroughly dislike one another.

. . . .

V. Social Relationships [Instructions to discussion leaders]*

This part examines the nature of social relationships in general, both in the context of the obligatory, binding nature of family and in-group relationships and the lack of obligatory connections to those outside the closely defined social circle. Being a friend is almost the same as being a member of the family and friendship carries with it the same duties. Casual, temporary social relationships such as we have in America are very rare. Americans tend to be bewildered not only by the intensity of an Afghan friendship but also by the indifference displayed to those outside a person's interest.

Section A: This section gives a picture of the depth and extent of an Afghan friendship as opposed to our casual attitude and the misunderstandings that so often result from this difference.

1. Have trainees examine their own ideas of American friendship--the different kinds of friends we have, the difference between childhood friendships and adult friendships, how often we see friends, and so forth.

2. Discuss the point to which we are obligated to our friends. What are our "duties" to our friends? Do we ever feel that a friendship interferes with something else?

3. "Even your best friend won't tell you." Discuss the implications of this phrase and the extent to which you agree or disagree with it.

4. Discuss the various ways in which we use the word friend and to what kinds of relationships the uses refer. (Oh, yes, he's a friend of mine. I can't think of his name offhand. Your friendly druggist.)

5. Nobody loves you when you're down and out. A friend in need is a friend indeed. Discuss with relation to the casual nature of our friendships. Do we generally loan large sums of money to our friends as a matter of course? The opposite would be true in Afghanistan. Refer back to the incident of the students visiting the sick teacher, the Afghan loaning money for his friend's wedding feast.

6. Trainees might think about friendships we establish when we are with someone over a relatively long period of time under trying circumstances.

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*From the Afghan manual

Characteristics of Personal Relations*

Personal relationships among Americans are numerous and are marked by friendliness and informality; Americans, however, rarely form deep and lasting friendships. Friends and membership groups change easily as the American shifts status or locale; consequently, his social life lacks both permanence and depth. Although social activities occupy much of his time, he avoids personal commitments to others. He does not like to get involved. A social act such as an invitation or offered gift is accepted and thanks are expressed. The recipient is not under obligation to reciprocate, although there is present the vague propriety of a return gesture. This social pressure, however, does not have the binding and formal quality of social obligations evident in other cultures. Americans usually prefer to pursue their social life under conditions that minimize incurring social obligations. Gifts, for instance, are customarily given to commemorate a birthday, an anniversary, or a festival such as Christmas. Outside of these well-established occasions, circumspection is observed so that giving a gift appears personally anonymous and its significance is carefully limited to avoid a personal meaning that might be construed as a bribe, seeking special favors, or as requiring reciprocity. In the activity of work, anonymity is commonly achieved by collecting donations from interested people, then awarding the gift to commemorate a special departure, anniversary, or retirement.

The circumspection with which social relations are handled in the United States, so as to avoid social obligations, is in direct contrast with conventions in most parts of the world. The American "thank you; I had a fine time," is considered insufficient recompense for an evening's invitation. The guest may be expected to bring flowers as in Germany. And for the non-Westerner, the American's vague feeling that a return gesture is appropriate may be replaced by an understood and importunate obligation. One solution to social obligations, the Dutch treat, may seem crass to non-Americans, who prefer their convention of individuals taking turns in being the host in what might be called sequential reciprocity.

In other cultures, the American convention of anonymity in giving gifts is often seen to deprecate the meaning of the act. If the gift does not inconvenience or deprive the donor it has less meaning for the recipient. And when the American is successful in bestowing a well-received gift, he may be deprived of the "thanks" which is mandatory in his culture. In parts of India the expression for "thanks" does not exist, and social conventions have not required this invention. A social act is seen as the fulfillment of an obligation or a duty which requires no verbal acknowledgement. If the action, as in offering a gift, is not the consequence of an obligation, thanks would still be inappropriate. To imply termination of social interchange by an overt expression of thanks, places a finite value on the gift and cheapens its meaning.

EDITOR'S NOTE: The role of the discussion leaders as described in the Afghan manual's instructions is quite specific and directive. Given a proper presentation of the American and host culture incidents most groups could handle the discussion with less direction. Discussion Groups or unstructured learning groups could probably use the contrasts independently.

Other Suggestions

The examples we have given are meant to indicate ways of organizing materials for an interesting and meaningful presentation. There are, of course, many other possibilities. The last years have seen a surprising number of studies of the American society or personality, and/or that of the modern world. Many of these would lend themselves well to exploration during training. Some concentrate on analysis of the American character or culture as such and can be of great learning value. We will discuss several however, that focus, as Stewart has, on the contrast between the American, or modern, or progressive society, with that of the traditional, the old-fashioned, or the foreign, because we feel that the contrast lends relevance and simplifies and heightens the learning experience.

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*Quoted from "Aspects"

The Lonely Crowd*, with its introduction to the other-directed, peer-persuaded American, and contrast with our more inner-directed forefathers, draws attention to the cost of the flexible, mobile society, and the value of the traditional, structured one.

The Achieving Society*, offering a contrast between the values of the modern industrial society and the traditional one, could also be used. This book is particularly interesting not only for the excellent descriptions of the contrasting values, and how they are created, maintained, and maintain in a society, but for the problems it can present for the trainee. Many of the modern attitudes which the author feels necessary for change may be seen as unattractive, and are likely to be rejected by the trainees (e.g. the substitution of the dollar relationship for the personal one). The trainees could usefully discuss whether these new attitudes are indeed necessary to progress. Is this the "change" they see themselves promoting?

Another relevant book is Those Peculiar Americans*, written by a former Peace Corps director in the Philippines, Lawrence Fuchs. Fuchs describes those particularly American characteristics that caused most confusion and misunderstanding for the PCV in the Philippines, shows how they developed in our culture, and advances the interesting (particularly for the Volunteer) proposition that the highly independent American, the drifter doing his own thing, has much to learn about humanity and love from the traditional world.

All of these books have the advantage of showing the contrasting cultural systems as attractive and valid, of showing the logic of both systems without denying the validity of either, or minimizing the reality of the difference, all important points in making any comparisons.

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*See Annotated Bibliography.

Learning From Our Own Culture

American Studies and World Affairs

We have, in the preceding pages, described one of the major areas that we feel the American studies segment should deal with--the American values and assumptions that the Volunteer takes with him into his host country involvement. In addition, the trainees' understanding and experience with their own culture should be used to enable them to recognize complex social processes and development in another culture. This would begin, ideally, with serious and questioning interpretation of principles in their own society, identifying those areas of understanding that would have relevance in the two years to come.

A major avenue of exploration might be through the question of change, for example. Many Peace Corps program designers will expect the Volunteer to act as an effective agent of change; others, including the editors, would perhaps urge caution. In either event the societies into which the Volunteers are going are in an undeniable and often unpredictable process of change, and much of the culture's most pressing problems will rise from its difficulties in accommodating these changes. Change is the central theme in most of the countries where Volunteers serve, just as it is in our own culture at the moment. American studies can make good use of the change processes occurring in this country to give the Volunteers insights into the social dynamics, the role played by emotion, and the psychological factors controlling the rate and acceptability of change.

Procedure

Exposure to change agents in local communities (and the conflicts among them), VISTA Volunteers, black capitalists and/or nationalists, dissident priests, free speechers, student rebels, SANE, Women's Strike for Peace, etc., may introduce some idea of the difficulty in initiating any measurable or lasting change. Panel discussions, or even better, Fishbowls, or free discussion with these "change agents" can be exciting and revealing.

The young black today has a role very similar to the intellectual elite in much of the developing world, in attempting to create and maintain a new role for himself that consciously rejects much of the predominant western middle-class values. Much of the discussion of "black studies" expresses this need very clearly. The understanding and respect the trainers will have for his struggle could perhaps be brought to bear on the problems of emerging elite in the target country if the similarities are discussed.

Exposure to those organizations and trying to bring about change would also be useful. Many Volunteers, faced with inactivity or red-tape in host country agencies, react hypercritically without knowing that many of the same problems and apathies hinder many of our own (or any) bureaucracies. Discussions with workers in the local VISTA or poverty program (or assignments to accompany them on their rounds), even news articles about the progress of various plans involving fundamental attitudinal or life-style changes, can illustrate the difficulties. Exposure to the problems of over-structured jobs could go far to lessen the job-shock that is a large part of Volunteer culture shock.

Many of the social processes and forces the Volunteer could use to interpret what he finds in his overseas experience involve complex and sophisticated concepts, and demand, as well, a certain practical experience. It would be difficult, if not impossible, to teach these either in a vacuum or with examples from a target culture that the trainee is unfamiliar with. Ideally, however, a complex process can be understood if presented with examples drawn from the trainee's own culture, using the experiences and perceptions of his life here. These concepts can then serve him as learning devices, to interpret, categorize, give perspective to much of his experience over the coming two years.

Trainees, as part of the kinds of exposure to U. S. change agencies mentioned, could begin to develop systems and analysis of the change process in a community. What kinds of change seem easiest? Who are the first to experiment; who the most likely to resist. Very good descriptions and analyses of communities in change are available. For example, an excellent, though simplified approach to the social dynamics involved is found in Concepts for Social Change, produced by the Cooperative Project for Educational Development.* The chapter on "Resistance to Change," discusses the role that personality factors play in resistance to change; e.g., habit, illusions of impotence, self-distrust, etc., and resistance as it stems from entire social systems; and includes a section on understanding and working with these kinds of resistance. The need for resistance for orderly progress is also emphasized.

Another chapter discusses "The Defender Role" in resistance to change and the factors creating and supporting the leaders of reaction. Examples are drawn from fluoridation debates, racial conflicts, and school curriculum debates. The conclusions can, however, be expanded to describe much of the change dynamic anywhere.

The Community Leadership Training Reading Book, also produced by the NTL Institute, would also be useful in studying our own society, and then, when the process is itself better understood, the host culture.

The experience will probably be most meaningful if the trainees are asked to develop many of the principles and social dynamics involved (beginning perhaps with a Force Field), drawing on their own experiences and the kinds of activities mentioned above.. If these more comprehensive plans were presented after the trainees had struggled with the complexity of the issues, they would be better understood and discussed with relevance.

Change is only one of the dimensions, of course, that could be studied. The learning focused on American society should be presented then, not only as filling a need to better understanding of our own familiar society, but as providing tools for understanding the less familiar new one. The perspective, understanding, knowledge, and perhaps humility this study of his own society can give the Volunteer is invaluable for the next two years.

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*Goodwin Watson (ed.), Concepts for social change. Washington, D. C.,: National Training Laboratories, (National Education Association) 1962.

Culturally Determined Behavior Contrasts

Although it is difficult for trainees to accept, it is important that they realize that most human behavior is reasonable. Such behavior must be looked at within a cultural context and with the assumption that people have good and sufficient reasons for doing what they do. We tend to take this for granted in our own society. If a bus driver is rude to us, we say he's tired, or he's trying to give up smoking. If a host national driver does the same thing, we're likely to say he's a hostile native who doesn't appreciate all we're doing for him.

Most human acts, however random and incomprehensible they may seem to us at the time, have a reasonable basis. The Volunteer should learn to believe in, and search for, this basis. That is, at least, a healthier and more productive reaction than blind resentment or hurt, and can lead to understanding.

Jeanne Moulton, RPCV and NANESA assistant training officer, has expressed this concern well in a reply to the cross-cultural questionnaire:

> I experienced certain problems living in Turkish society which might have been reduced or eliminated if we had been adaquately prepared (in training) to adjust to a foreign society.
>
> I would like to have been trained to accept the people I met and to at least partially understand their values and life style. But instead of entering the country and my town with an openness to the differences, and an ambition to understand and sympathize with the people, I took a defensive attitude and tried merely to survive in their midst. Rather than being prepared to search for subtle differences between their behavior and mine, and the causes of these differences, I deprecated them, scorned them, and whenever possible avoided or tried to change them.
>
> The emphasis by my trainers was on existing as I was in a strange society rather than on participating in their way of life to any extent. I was taught that if I could tolerate their peculiarities, that would be enough; I need make no effort to accommodate my own habits to their expectations.
>
> I suppose I did a commendable job of surviving in Turkey: I kept my sense of humor so that I didn't despair when taunted as a foreigner, rudely treated as a woman, frustrated as a relatively innovative teacher. I learned to ignore demands I considered non-sensical and to defy customary behaviors that inconvenienced me. Through these efforts, I was able to perform my "technical" assignment very well. But I very rarely felt as if I understood the mind and soul of any Turk, much less sincerely took part in that way of life.
>
> We were never taught about non-verbal communication. When prople crowded me on the bus, leaned on me in the teacher's room, they were offensive, because I wasn't aware that they don't even try to avoid bodily contact, the way Americans do. When my principal refused to discuss with me my suggestions for something related to my teaching, I became annoyed and belligerent, because I didn't understand the unquestioned authority he was supposed to carry. My reactions to the people were never filtered through a screen of perceiving cultural differences. I read most behaviors as intolerable, merely because I judged them in terms of my own culture.
>
> My two years in Turkey could have been different. I like to consider myself open to new experiences and relatively intrigued by discovering what makes people tick; most potential Volunteers probably think the same way. I entered the Peace Corps partly to live another way of life. Initially I was quite willing to participate in the Turkish Weltanschauung. But from RPCVs and others in

my training program, from the PCVs who had been in my site for a year already, and eventually from those in my own group who picked up and reinforced these peoples' notions, my own attitude developed very negatively.

From this background, I recommend that trainees must be inculcated with the following "sets":

1. When some Turk's behavior strikes the Volunteer as unusual (ranging from peculiar to absurd), he should almost instinctively hypothesize the causes of that behavior and the reasons it differs from what his own would be. To this end, the more anthropological, sociological and historical background he has, the more accurately he can hypothesize and thus eventually understand the people.

2. A trainee should enjoy encountering these behaviors which initially puzzle him, because they can be seen as the main inroads into understanding the people, and as opportunities to solve problems in human and cross-cultural relations. He should not react to such behaviors as senseless fumblings of an underdeveloped mentality.

3. Trainees should be taught and encouraged to evaluate their various experiences in a positive way in their never-ending hash-out sessions, both scheduled and spontaneous. If the frame of reference of their discussions can become one of puzzling about the people in order to understand them, they might be less likely to revert to mocking them. But it is so much easier to do the latter, that they must be made acutely aware of its futility in learning about the way they are living.

Often, too, the Volunteer will find that his or her own behavior has given rise to the local reaction. For example, several host national men, some with long Peace Corps experience, have explained that it is almost impossible to accept American women as virtuous when they use their eyes, hands, and bodies in such blatant, seductive ways. They laugh so loudly with anyone, talk to near or complete strangers, look a young man boldly in the eyes when they talk, and even touch him on the arm or the shoulder to gain his attention. The way American girls stretch in public, or lean forward in their seat during a discussion, is seen as provoking, and in a culture where this is true, is assumed to be deliberately so. Our culture has taught us to be relatively immune to sexual blandishments, and so we must be re-educated to realize that every move or gesture that a woman makes to a man or in the presence of males may well be interpreted as just that.*

Quite often, then, it is the unconscious behavior of the PCV that has precipitated a crisis. Yet PCVs have succeeded in these societies, sometimes instinctively. It can be, and is being done. How? By looking around them at host-country people in a similar situation, and being sure that their role is similar. How does the host national woman handle her relationships with men? How does she sit, where does she look when she talks to people? How does she walk down a street? To whom does she speak and what kinds of things will she talk about to which people? The roles and rules are quite clear to everyone around the Volunteer--the Volunteer must learn what they are.*

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*Note: In this particular realm American women have great trouble with their role overseas. They see themselves first as a teacher who happens to be a woman; their supervisor or their students see them first as a woman who may or may not be a teacher, but who is above all a woman. The female PCV is not a friend, an equal, or a coworker, until she has defined these roles for herself and forced her coworker, etc., to redefine his dimensions of her role. There is a certain pleasure in this; the American sexual role has been perhaps more diluted than we like. However, the female PCV is as project/goal oriented as her fellow, and before long the women are complaining, "We never get anything done, he just wants to talk about us." "Men won't take me seriously, they only want to flirt."

This is, of course, all true in the U.S. A certain kind of dress, although appropriate in some situations, is a sure sign of a roving disposition in others (tight slacks, tight sweaters, even certain colors of clothing, hair, or lipstick, certain kinds and combinations of jewelry). We all know what these signs are in our culture, but could we describe them to a visiting Indian woman? Also, we have a ready sense of certain places where women in this country are not free to go unless they want to attract certain kinds of attention from men. Time is an important factor; some places are all right by day but not "nice" at night.

How could an American use his understanding of his own culture's internalized cues to help in discovering and handling those of another culture? The following exercise is one attempt. Drawing from several sources (Stewart's "American Aspects" and ex-PCV Jerry Leach's "Culture is an Invisible Person"**), it is possible to formulate a contrast model for behavior that can be used (1) first for discussion and role playing (2) then for observation and (3) eventually as a basis for learning in the third and/or host culture.

The categories we have listed can be expanded, modified, or changed in any way the returned Volunteers, host nationals, or other staff feel important. The general framework has been devised, however, not as handy hints on overseas behavior, but as a process enabling the Volunteer to focus effectively on the real problem, and to "learn how to learn" to deal with it. The staff should avoid using the model to give the trainee simplified do's and don'ts, although trainees will ask for this. For one reason, there is rarely one right answer. The variations in most if not all cultures between cities, towns, and villages, between religious communities, even neighborhoods, allow a whole spectrum of appropriate responses. The Volunteer must learn how to perceive and to put together the rules. Broad general guidelines on the other hand are of little real operative value. Telling the PCV that he must be careful in dealing with host nationals of the opposite sex without teaching how to know when he's overstepped the bounds is to leave him prey to paranoia.

A list of behavior contrasts one might begin with follows. Staff and trainees would be expected to add others to extend the list.

1. Dress--how, in what roles, occasions.
2. Eating--how.
3. Joking--with whom, how. Is laughter accepted, or giggles? By men, women?
4. Respect--how, to whom; from whom. On what occasions? Where?
5. Where to go and not go, when
6. Subjects to discuss-not to discuss.
7. Vocabulary--what is acceptable, where, when, with whom.
8. Eye contact--when is it permissible? Required?
9. Physical proximity--what is allowed? Accepted? Expected?

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*The importance of non-verbal communication is discussed in this section, of course, by Edward T. Hall, The Silent Language, Greenwich, Fawcett Publications, 1959.

**See Aspects and Leach article in the Readings.

10. Physical stance--what does it tell? What is preferred?

11. Use of hands--how? What signals are given?

12. Physical contact--where, who, what?

13. Display of affection--how, when, with whom?

14. Display of emotion--anger, embarrassment, tears.

15. Taking precedence over others--who, when, why?

16. Punctuality--how late is late; social, business.

17. Honesty--personal, institutional; dependability.

18. Blowing one's nose, stretching.

19. Taking off one's shoes--when, where?

20. Who associates with whom, where?

Such contrast model would be useful in comparing two cultures, particularly as a guide for observation and behavior by the Volunteer in the host country.

Goals to Develop

1. A Sensitivity to the culture, rather than fear.

2. An acceptance and appreciation of the integrity and rationality of the social system.

3. Willingness to search for a solution; the skills and awareness to find it.

Procedure

The approaches to using the behavior contrast model could be as varied as the imagination of the trainers or trainees. The list could be developed first in discussion, preferably in small groups, as already described. Before contrasting the American and host cultures, discussion could focus on variations in our own culture (for examples, urban-rural; regional; college town-industrial town-farming town; blue collar-white collar neighborhood; ghetto-suburb; big city-summer resort) as much as possible, since this helps provide focus on the kinds of contrasts that need consideration. In the beginning, trainees may deny that cultural restrictions exist or have any validity in their own milieu. This is partially because (1) our culture is relatively liberal, (2) sex roles lack definition, and (3) most of these "rules" are so internalized that the trainees will be unaware of them as limitations on their behavior. Specific topics may be introduced for recognition. For example, where can a lone man not go, or feel uncomfortable in our culture? Beauty parlors, women's departments in stores, Tea Shoppe or Salad Bowl kinds of restaurants, might be suggested. Would men carry a woman's handbag any distance? Her knitting bag? What kinds of places should a young girl alone not frequent? Bars? Pool halls? Pinball arcades? Barber shops? Pornographic sections of book stores? In what places can couples hold hands? Kiss? Can interracial couples go anywhere? Everywhere? What are the signs or cues a woman presents to a man in our culture when she is interested or available? What does the man on the make look for?

For another approach, let the trainees suppose they were advising a group of young college students from the host country, students coming to the United States for the first time to attend colleges scattered from New York, and Washington, to Muncie, Dallas, Atlanta, Salt Lake City, and San Francisco. What specific social rules could they give them? They might try to list these. What kinds of questions would the visitors be likely to have, what kinds of problems? Must they, or will they be allowed to, join social clubs? Is a car socially necessary? Is interracial dating possible? Where? Under what circumstances? Can girls wear slacks, shorts on the streets, to the movies, shopping? How formal is dress for the usual weekend parties? The trainees should try to reach agreement on social advice based on examples they can draw from the list of behaviors. Contrasts of roles in our own culture, by age, sex, or status could be included. Remind them that the host nationals will be as ill at ease and afraid of offending the trainees will be when they arrive in-country and as eager for specific cultural do's and don't's.

Eventually the only effective rule would probably be to keep their eyes open and see how others behave. A tool like the behavior contrast model would aid in these observations. This rule works as well abroad as it does here. The host nationals might talk about specific social problems and misunderstandings they faced on first coming here. If they are too embarrassed or too polite to level, they could be asked to write out these incidents, or they might feel freer to discuss such things in a panel discussion or fishbowl.* They could also prepare a list of behavior suggestions for the trainees, very like those the trainees are asked to assemble for host national students coming here. The kinds of discussion that will arise between HCN and trainees in preparing these lists can be very useful and very much to the point and may provide lists of the most obvious cultural cues, the superficial behaviors that will have to be learned. However, the trainees should be able to see, after their attempts to draw up usable suggestions lists, that those of the host nationals, while true, are no more the whole story than the lists the trainees have drawn up. The trainees should be encouraged as a part of their discussions and observations, to devise their own list of behavior categories, rather than being presented with the example we have provided. It will be relatively simple for the staff to bring out any points that have been over-looked in discussion, and, very probably, the trainee lists would be as good or better than the one included here.

The list of behaviors can be extremely useful in third culture exploration and involvement, as an instrument of observation and a guide to behavior. Trainees should observe what is happening in the new culture and try to describe it in terms of the behavior patterns they have developed. Emphasis should be always on how they observed, realized what they did. Members of the third culture or those familiar with it would have to help in judging how close to reality their observations were, although trainee discussion will bring out many if not all of the relevant points. Each discussion group should try to agree on the third culture behavior patterns and expectations, in as precise a way as possible. (If group members visited different areas, or even the same areas at different times, this will influence their findings just as it influenced the observed behavior.) The trainees could then, in their future third culture involvement, try implementing their discoveries about behavior, both as a way of testing the reality of their observations, and as an aid to acceptance and participation in the community.

This observational approach can also be used in in-country training. Its values should be carried to in-country service. The extent to which a trainee's observations can be discussed with training staff and host nationals during that time, not to correct specific details, but to perfect his observation techniques and the appropriateness of his deductions from them, will be of help in his further learning during his in-country service.

Using the behavioral knowledge in the new culture:

Discussion throughout could be carried further to show other ways in which our understanding of our own culture can provide relevant approaches to the cues of a new culture. Let us look for example, at one of the problems (no. 5), Where to go or not to go, when? This is not, of course, a simple question. For the comparison to be relevant to most cultures, we should first decide whether we were speaking of a PCV male or female. The sexual roles in the traditional world are generally separate and distinct, and it is often impossible to generalize about behavior in a way that would include both sexes. Let us choose the PCV female, as her position is in this situation the more difficult. Having chosen for discussion a specific kind of place, such as a cafe, then we must ask, what time of day is it, and with whom does the girl enter? With another girl, a strange male, a local friend, co-worker, community leader, or older woman of the community? Along the same lines, what kinds of streets can a lone girl walk down? At what times? How are these places and areas recognized?

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*This discussion with HCN might best take part in staff-training if they are very shy.

In discussing these in terms of our own culture, the group could perhaps isolate elements that would make even unacceptable or doubtful behavior less of a risk.

These elements might be:

1. dress--Would it matter if it were carefully proper (keeping on one's coat, putting on a scarf, etc.)?

2. demeanor or attitude--Would it matter how one walked, how one held one's body, what tone of voice one used, what vocabulary, to what extent one seemed to avoid or seek attention; whether one seemed intent on food, a book or newspaper, or glanced around the room, including the men in the area, showed interest in their interest, etc.?

3. association--Would it matter if one sat near a family group or older woman; if one mentioned to them that one was a little embarrassed, but that one had to have a meal, was a stranger in town, that it was cold and that this was the only place open, that one needed a telephone, etc.?

Certain patterns of behavior might also help to carry off for example, the potentially difficult situation of walking down a city street in late evening or at night. The same elements could be discussed. Would dress matter? Or demeanor: Would it help, for example, to have a determined stride, head down, arms and handbag close to one's side, and an overall air of urgency or of urgent reasons for being out? Or would it matter if one sauntered, looking in shop windows and cafes, at passersby? Association: Would it help if one walked closely behind a family group or older woman?

Host nationals and RPCVs can help in presenting ideas. It should be kept in mind, however, that we are not looking for answers, but for sensitivities to those kinds of cues that will help the PCV find their own way in the culture.

An important factor that might be brought out is that there are appropriate behavior patterns in all societies and that the society can work for the outsider when he discovers them. In Moslem and other societies, for example, a single girl, entering a public vehicle, will find everyone interested in her behavior, waiting to see what she will do, and probably hoping for or expecting the worst. If she should assert what is her right as a woman, to sit beside and among the other women, often the men who were looking at her with such a jaundiced and disapproving eye only minutes before will clear a space, moving bundles, chickens, etc., to give her a protected place. She has shown herself to be a decent woman, and most cultures will respond appropriately. This recognition can be carried to the extent that men, entering a public taxi, will choose to sit between the driver and his door, rather than crowd in beside a woman if a glance at her face has told them she might object. The culture which at times seems to work against the outsider with incessant demands and unwanted attentions can work to protect them as it does its own. There is an almost audible click when a foreigner slides into a comprehensible and respectable role. He can feel it as clearly as the local people. If the Volunteer can be made aware of the reality of the cues that lead to this acceptance, and the integrity of the system that they represent, and that by acting upon these cues he or she can find the culture actually supportive in many situations, it can be an obvious boon.

Each program can develop their own examples to illustrate the kind of cues sent out by that culture. Various kinds of behavior can be tested against the HCN or RPCVs, in role play and situational exercises, even in technical presentation and performance, and, of course, in language classes. General sensibilities should again be the goal, not a list of permissible behaviors, as the trainee will need to know how to look for, recognize and internalize the same clues used by the people of the country.

There are a few dangers in this approach, noted by earlier training programs. "Sensitivity" to the new culture, and awareness of its expectations, involve more than generalized good will and sympathy for that culture. In one recent program, trainees, believing they were already sufficiently and by nature 'sensitive' and accepting to the host culture, turned their attention to more concrete matters--technical and language training, reasoning that they could learn about the culture after they arrived in country. Often, too, the trainees will resent an intimation that they lack sensitivity. This is one discovery that they should be allowed to make on their own, but the training needs to be structured to insure that they will. It should be emphasized, as training staff in the program mentioned learned, that sensitivity to a culture involves awareness of its nuances, a learned approach to it, and some content of cultural understanding.

There will also be a problem in that there are variations on all of the host national behaviors for a foreigner. One should be careful of this dimension, however, as often HCNs have known only expatriate and colonial westerners in their towns and cities, and will describe behavior appropriate to foreigners in these terms. Alternatively, there may have been no westerners in their area, and they will describe an imagined behavior that can be incongruously conservative or liberal. Peace Corps is building a new role in most of these countries, and cannot depend upon the experience of other westerners as a guide. The host nationals can speak with some assurance about their own behavior, however, and it is probably safest for the Volunteer to accept this as a base, to start conservatively and then, when this is mastered, to begin to explore the perimeters.

There is one obvious objection to this approach. Often trainees or Volunteers, particularly females, will object to accepting a traditional role, protesting that their role as a Volunteer is as an innovator, and that it is part of their role to introduce change. This may be true. It also seems to be true, however, that change in this as in any field, must come slowly and must operate from acceptance. A Volunteer who has won the respect of his village can begin to behave in many nontraditional ways without losing respect or acceptance. This is doubly important because the Peace Corps Volunteer is often accepted not only as a person but as an example of a modern, educated, and emancipated youth, who is, despite all of this, decent, respectable, and virtuous. A very real problem inhibiting the emancipation of young people in these cultures, particularly women, is that the older generations fear that an education, a job, independence will lead inevitably to dishonor and promiscuity. The educated youths themselves, particularly at the village level, have great difficulty in working out for themselves what is an entirely new role in their society. One of the real contributions made by Volunteers in these areas is as a living example of a modern young person who is still "decent." The extent to which Volunteer behavior varies from that expected for the local co-worker or friend, however, makes it that much more difficult for the host national to accept it as an alternative to the traditional model. If by his (or more seriously perhaps, her) behavior the Volunteer seems to demonstrate that all of the worst fears about education were well founded, the damage can be serious and lasting. One of the roles of a modernizer, whether host national or Volunteer, is to act out, to translate into visible village terms the new behavior that a modern society begins to demand of them. These people play out their roles with the entire village watching to see how acceptable, how relevant, how possible to them it all is.

Beyond this consideration, however, there are the many contacts with what ex-PCV Jerry Leach has called the "anonymous national."* These are the many people the Volunteer meets on the streets of the city, on buses, in movies, at sporting events, in shops. Whatever role the Volunteer has been able to achieve in his own job living situation, he should have appropriate behavior for these encounters or run into endless misunderstandings and worse. These casual contacts can be made easier and more pleasant if the local rules of conduct are observed. This means that the Volunteer in a new part of the country should remain sensitive also to variations from the behavior in the area to which he is accustomed. It means that he or she should look for guidance on behavior to those whose roles look similar--it does not mean, for example, donning the veil and/or local robes, which would not always even be acceptable. It does mean donning the dress of a modest educated man or woman, and being aware of the subtly distinguishing characteristics of their behavior.

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*Jerry Leach. "Culture is an Invisible Person." (see Readings)

Use in In-Country and Service

In order to observe and attempt the new behavioral patterns in a new culture, the trainee will need a system for continued and sustained involvement with that culture. Jane Coe, in her "Introduction to Ghana," (in this same Section) had written just such a system, one that can almost guarantee the Volunteer a constant, expandable community role. Her approach, while written for a specific African country, demonstrates ably how this kind of systematic community involvement can be encouraged and explained to the trainees. Any program, with extensive host national help, could prepare a similar plan for their trainees in the in-country phase. Even programs without in-country stages should prepare such a plan, discuss it with the trainees, and encourage them to follow it during their two-year service.

The trainees could take to this community involvement the same awareness and sensitivity to behavior and host national expectation that they had developed in the discussions and third culture experiences. To the earlier list of behavior characteristics could now be added broader concepts, exploring some of the ideas and values behind that give meaning to the behavioral norms they have been learning to recognize. These which the trainees could also be asked to develop, could include:

21. Sex--how seen by young, older generation; men, women, role in the society.

22. Friendship--given by and to whom; intensity; responsibility, expectations of; manifestations.

23. The good life--how is it defined; who has achieved it?

24. Hospitality--meaning; invitations to a home; introductions to the family, which members; when, how?

25. Privacy--when allowed, encouraged; reading or thinking, why discouraged, meaning of being alone.

26. Drinking--when, where; why; with whom; how much?

27. Work, leisure--attitudes toward, value of.

28. Age, childhood--attitudes toward; value on, respect toward, deference; allowances for.

29. Discipline and authority--from whom to whom; when; for what reasons?

These few aspects and many others that the trainees themselves can devise could be included in the observations noted, and can be discussed in regular meetings held during the in-country phase. If they have not begun before, the trainees should be encouraged to seriously think and ask substantive questions about the whys of behavior, and its implications to a society.

(Handout to Trainees)

NONVERBAL COMMUNICATION

We have talked a great deal about nonverbal communication, but it might be worthwhile at this point to approach the subject somewhat more analytically. Since nonverbal communication is communication without words, we seldom respond to a nonverbal message with words. If someone communicates something to us with tone of voice, we usually respond with tone of voice; if someone communicates something to us with body attitude, we may respond in like manner, unless we are uncertain of the meaning of the message being sent. Then we might respond with a "What's wrong?" or "What are you trying to tell me?", but our willingness to risk asking would depend a lot on our relationship to the other person. We are more likely to respond nonverbally through avoidance or withdrawal.

None of us are fully aware of the extent to which we are communicating by tone or inflection, facial expression, gestures, mannerisms, body attitude, physical contact, and the like. By the same token we are often unaware at the conscious level, or only vaguely aware, of the content of these nonverbal messages. Yet, these constitute some of our most important communications. We indicate acceptance or rejection, approval or disapproval, like or dislike, reward or punishment, respect or lack of respect, fear, impatience, anxiety, suspicion, anger, hostility, disdain, etc., through this nonverbal language.

Usually, if not always, these nonverbal messages have to do with feelings and emotions rather than intellectual content. As a matter of fact, verbal behavior is often used to avoid confrontation with others on a feeling and emotional level, or a person might be rejected or regarded with suspicion because his communications are primarily of a verbal, intellectual nature. Some people have a tendency to focus on the words and miss the real meaning behind the words. They do not "listen with the third ear," as it has been called.

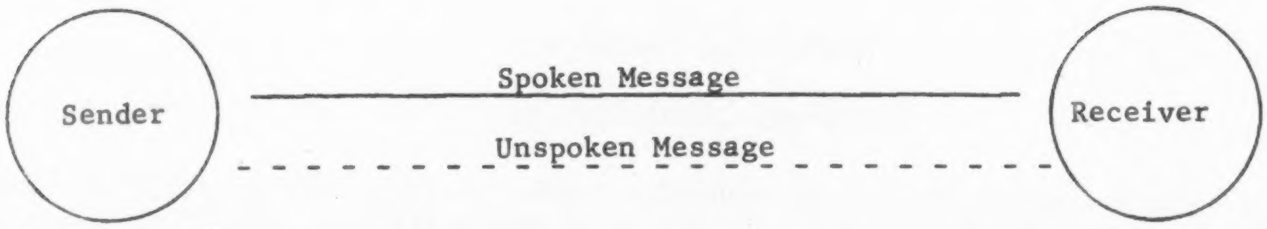
The nonverbal language is very often assumed to be universal, but much of it may be more culture bound than the verbal language. Some of our nonverbal language may be physiological, innate, a part of us as human animals (smiling, laughing, and crying, for example). Other aspects are learned. As we grow up, we are not as aware that we are learning a nonverbal language as we are that we are learning a verbal language, however. Much of the nonverbal learning very probably takes place before the verbal language begins. Most nonverbal communication occurs automatically, therefore, accompanied by little or no conscious thought.

The assumption that the nonverbal language we use is universal, and the lack of understanding of the nature of nonverbal communication, undoubtedly results in considerable misunderstanding, conflict, mistrust, suspicion, anxiety, and grief, within cultural groups as well as between cultural groups. An understanding of the nature and significance of nonverbal communication should prevent many of these problems from developing and help us cope with those that do develop.

The nonverbal communication often stands alone, but the spoken message is usually accompanied by an unspoken message which reinforces, contradicts, or in some cases is totally irrelevant to what is being said. We very often send or receive a double message, one verbal, the other nonverbal.

Words are often used as carriers of intended meaning which is quite different from the verbal content of the message. We communicate the other meaning vocally (intonation, tone, pitch, stress, etc.) rather than verbally. Thus someone can say "I hate you," and mean "I love you," and vice versa.

Figure 1. The double message.



We often use nonverbal communication to tell a person something we don't dare express openly, or that society, our culture, teaches us is impolite or unsafe. Or we may tell others something about ourselves that we don't particularly wish to communicate or perhaps even to admit.

The nonverbal message may have any of a number of characteristics. It may be:

1. Sent with clear conscious awareness through various degrees of awareness to complete lack of awareness.

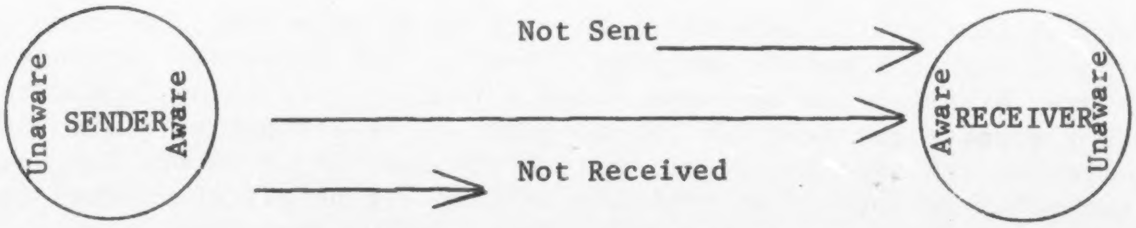
2. Received with clear conscious awareness through various degrees of awareness to complete lack of awareness.

3. Sent but not received.

4. Received but not sent.

5. Distorted or misinterpreted.

Figure 2. Sending and Receiving the nonverbal message.



Numbers 4 and 5 above probably cause the most difficulty among people. We far too often pick up messages that are not being sent, or misinterpret or distort those that are, for a variety of reasons--misperception of cues, selective perception based on faulty assumptions or expectations, our own needs or hangups, etc. The messages we feel we have perceived cause us to respond negatively, verbally and nonverbally, and a chain reaction is started that creates countless problems. Again, this happens constantly among persons from the same cultural background, but can be expected to happen even more between persons from different cultures.

We are constantly sending and receiving nonverbal messages that affect our relations with others. It is extremely important that we become aware of these messages, particularly when there might be some question as to whether they are being sent or are being interpreted correctly.

Another problem of perhaps equal importance is that of receiving messages without awareness. We often form impressions, make judgments, and arrive at decisions without knowing why. We may have some vague, uneasy feeling that something is wrong or that we dislike or distrust someone, but we don't know why. Yet this vague feeling affects or determines our behavior toward that person, and in turn his behavior toward us.

Problems are created, also, by transmission of nonverbal messages with little or no awareness. Many of us project hostility, lack of concern, cynicism, skepticism, aloofness, etc., without being aware that we do. Verbally we might deny that we do. As a result, we may come across as phony, incongruent, or insincere.

We should attempt to become aware of the messages we send and to determine whether there might be some truth in the interpretations of these messages. To what extent are we seeking to punish others (for not meeting our expectations, for not holding our values or standards, not believing as we do, for being different, for making a mistake, etc.), make others feel guilty, obligate others to us, humiliate or embarrass others, make others feel inadequate or inferior, force others to submit to our will, etc.? Most of us communicate all of these things at times. The question is, how often, to what extent, how much are we aware of what we are doing, and what does it do to others and to our relations with others.

Sarcasm, of course, is one of the most common, and usually conscious, means of nonverbal communication making use of a verbal carrier. Sometimes it can be very subtle. We use all of the acceptable, polite, social platitudes while telling the other person we don't really believe him, don't like him, don't trust him, or that he is an oaf, a phony, or a lower status person, etc. Sometimes it becomes a fun game between friends and is an indication of acceptance or closeness. A form of sarcasm is often a particular cultural characteristic, such as the "taroff" of Iran, in which the people become highly adept at saying one thing while implying another. A person who believes in and practices open, frank expression may have extreme difficulty communicating or gaining acceptance in such a culture. In other cultures, Pakistan being a good example, it is characteristic to always look for the hidden, real meaning behind what a person is saying. This, of course, can lead to a great deal of misunderstanding, conflict and frustration if one cannot accept the search for hidden meaning as a way of life.

We should attempt to become more sensitive to these hidden messages, while maintaining awareness of the possibility of misinterpretation or distortion because of our own needs or expectations. We should look for the meaning behind the words. A person in a simple comment about the weather might really be trying to say: "Accept me, because I have a lot in common with you," "I want you to like me," "I want you to respect me," "I want you to have sympathy for me," "I want you to see me as a really different, unique individual," "I need you but I don't trust you," "I want you to be afraid of me," etc. A person who appears hostile may really be saying, "I'm scared, I don't know what to do," "I know I'm wrong, but I can't admit it," "You are important to me but you haven't shown any concern for me," etc. A person who is laughing or joking may be saying, "I feel embarrassed but can't admit it," "I am uneasy, anxious, or frightened," "I am angry and upset, but don't want to show my feelings," etc.

We need to become much more aware of the language of nonverbal communication we use in our own culture before we can become effective learners of the nonverbal language of another culture. What are the signs we use, the physical actions or movements we substitute for verbal expression? How do these differ from the signs used in another culture? For instance, we move our head up and down to indicate agreement, whereas in parts of India the head is moved from side to side. Other groups use totally different signals. We signal for someone to "come here" by moving the fingers toward ourselves with the palm up, whereas in some cultures the palm is turned down. Many cultures do not indicate direction by pointing with the fingers as we do. These are obvious differences, but many differences are very subtle. How universal are the handwave for "goodbye", the head shake for "no", the "O" made by the forefinger and thumb for "OK" or "great", thumbs down for "no good" or "forget it," or the various other finger signs and hand movements with which most of us in this culture are familiar?

How universal are the actions, such as tapping of fingers or feet from impatience or nervousness, shaking of the fist in anger, laughing to cover up embarrassment, various facial reactions, etc.? Which of these, such as blushing, are universal human physiological reactions, and which are culturally determined? What does body attitude or position communicate, tenseness or relaxation, leaning forward or back, sitting on the edge of one's chair, etc.? What do we communicate when we look into the eyes of another person, or when we don't? What are the variety of messages we might communicate by a touch? (In some societies it is an insult to touch a person with your left hand. In some societies it is customary for men to hold hands and kiss, without homosexual implication.) What is the effect of physical distance in our own culture and how does it vary from culture to culture? What do we consider our "personal territory?"

Another category deals with physical appearance or possessions. What do we communicate and what do we try to communicate to other people with the clothes we wear, the way we wear our hair, beards, the house we live in, paintings we hang on our wall, the car we drive, etc.; what is the hippie communicating to society with his long hair, scraggly beard, sandals, and old clothes? By the same token, what is the middle class, suburban, budding young organization man communicating with his Madison Avenue suit, attaché case, and well-groomed appearance? What are the groups with which we identify and what are the symbols and trappings that signify membership in these groups? What effect does the role we have chosen for ourselves in life have on the appearance we present or the messages we communicate to the world?

We need to develop more than an intellectual understanding of nonverbal communication before we can hope to function effectively in another culture. Intellectual understanding needs to be combined with the emotional, feeling understanding that constitutes a human response to another human. When people do not speak the same language, they have to rely on nonverbal communication, and some people do remarkably well.

Some persons seem to possess a natural understanding of and sensitivity to these problems. They communicate genuine interest in the other person, and a warmth and acceptance that transcends cultural boundaries. In a group of people who do not speak your language, you find yourself liking some people more than others, feeling closer to some than to others, and feeling that you can categorize many of them in categories you use in your own culture. All of this is based on nonverbal cues.

We cannot overestimate the importance of learning to communicate more effectively with nonverbal language, and particularly to learn to listen "with the third ear." We know how we search for a friendly face when we enter a new group, or for support or acceptance in periods of uncertainty. Others are looking for the same cues from us. This sensitivity to nonverbal cues is essential in our own culture, as well as in any new culture we attempt to enter. It seems particularly so for the kind of person to person contact required for successful service as a Peace Corps Volunteer.

THE "CULTURE ASSIMILATOR"

Harry Triandis and others

A team of researchers at the University of Illinois have developed what they call the "culture assimilator," a programmed, self-study manual which the trainer can use in any way he likes. If he wishes, he can just give the manual to the trainees, or make it available during training.

The purpose of the assimilator is to acquaint the trainee with aspects of the culture with which he as an American might not be familiar and which might create problems in his interactions with the people of that culture. The cultural assimilator approach can be applied to any culture and can transmit considerable information to the trainee in a short period of time. He can use it at his own speed and on his own time. It can also be used to test the trainee's knowledge of the culture.

The Illinois team has developed a systematic approach to the gathering of valid and significant cross-cultural information for use in the assimilator. Following a series of well-developed steps, Volunteers in the field could assist in the development of a culture assimilator. A manual describing these steps is not yet available, but if the Illinois team is consulted, an assimilator for a given culture could be developed within a year. Culture assimilators have already been developed for Thailand, Arab countries, Iran, Central America, and one is in preparation for Greece.

The approach to developing a culture assimilator follows the following sequence:

Preparation

I. Identification of Culturally Critical Concepts and Behaviors

A. About thirty Americans working in the host culture are interviewed concerning their experiences, difficulties, and problems in that culture. A tentative hypothesis is developed concerning the nature of the differences (differences in meanings of words, ideas, customs and unspoken assumptions) in social interaction between the host culture and the trainee's culture.

B. Episodes obtained from critical incidents and illustrating differences in the subjective culture determined in Part A above are written together with alternative explanations of what went wrong.

C. These episodes are then administered to host nationals who are asked to choose the correct alternative and to evaluate the feedback associated with each alternative. When the majority of the host nationals agree on their interpretation of an episode, it is included in the final assimilator.

It has been proposed, also, that laboratory and field studies be conducted to determine the effects of instruction with the assimilator or performance of the trainee in different tasks under different leadership conditions.

The final assimilator would be used to compare groups of Americans who receive this kind of training with groups who receive other training. The relative effectiveness of the two types of training would be compared on criteria such as satisfaction with adjustment and accomplishments in the host culture, feeling that one understands most host nationals, objective indices of accomplishment, and evaluations of the American's adjustment and accomplishments by the host culture counterparts and authority figures and his American supervisors.

To date none of the assimilators have been evaluated in this way. The first one to be evaluated will be the one for Greece. All of the others have been only partially validated.

The culture assimilator consists of 70 to 100 items, each describing a brief episode of an intercultural encounter, four alternative answers, and a discussion of each answer, including an explanation of the cultural basis for the correct answer and further instructions.

An example from the Iranian assimilator developed by M. Chemers is presented on the following pages.

98

An American Peace Corpsman was working as an agricultural advisor in a small Iranian village. He often felt confused by the behavior of the villagers. At times a villager would ask for some advice on a certain technique. After thoughtful consideration, the Corpsman would give his opinion only to find later that it was ignored. In one particular instance, a peasant named Fereydoun, who owned a small piece of land, asked for some advice on plowing methods. The Corpsman was not sure of his answer and wanted to consult a few manuals, so he told Fereydoun to come to his office the next morning, and he would tell him what to do. However, the next morning Fereydoun did not come, and when the Corpsman sought him out, he found that Fereydoun had already started the plowing his own way.

99

What do you think is the best explanation for Fereydoun's actions?

A. When the Peace Corpsman said he was not sure of the plowing method, Fereydoun dismissed him as a valuable source of information.

Go to page 100

B. Fereydoun was offended by being asked to come to the Corpsman's office and felt that the Corpsman should come to his farm.

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C. The average Iranian is very impatient, even with short delays, and Fereydoun wanted to begin his plowing.

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D. Iranian peasants believe that traditional ways are the only ways and will not listen to any advice.

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100

You chose A: When the Peace Corpsman said he was not sure of the plowing method, Fereydoun dismissed him as any valuable source of information.

Correct. Very good! This was a subtle problem, but a very important one for anyone who lives or works in Iran. Since the Peace Corpsman was sent as an expert advisor, in the eyes of his subordinates, the village peasants, he is expected to know everything about his field. Any hesitation or delay to seek further knowledge is taken as a sign of weakness and lack of knowledge. Thus, a person who has no special knowledge need not be listened to. A more successful method for the Peace Corpsman might have been to provide a tentative answer which would have occupied the villager until the Corpsman could be sure of the definitely correct procedure. Indeed, his hesitation with other peasants, in an effort to give the best possible answer, may have been interpreted by them as uncertainty, and thus the advice ignored.

Go on to the next passage on page 104

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You chose B: Fereydoun was offended by being asked to come to the Corpsman's office and felt that the Corpsman should come to his farm.

Incorrect. In the evaluation of this alternative you would draw on your knowledge of the importance of status and role in such a situation. Since the Peace Corpsman is, in essence, a resident expert, his status would be higher than that of a peasant. Furthermore, the peasant was seeking a favor in the form of advice. Considering both of these facts, it would not be at all likely that Fereydoun was offended by the request, but rather that he considered it quite natural.

Reread the passage on page 98 and make another choice.

102

You chose C: The average Iranian is very impatient, even with short delays, and Fereydoun wanted to begin his plowing.

Incorrect. You have made the common error of attributing American characteristics to the Iranian. In fact, the average Iranian is not greatly concerned with time and rigid schedules and is not usually impatient over a short delay. There is another, more important factor which accounts for Fereydoun's actions.

Reread the passage on page 98 and make another choice.

You chose D: Iranian peasants believe that traditional ways are the only ways and will not listen to any advice.

Incorrect. Although this answer seems possible at first glance, it is not completely accurate. While it is true that in most countries, the peasants are quite traditional and have a tendency to cling to the old ways, other factors must be taken into account. Agricultural advisors have generally been fairly well received by the Iranian peasants and their ideas put to use when feasible. Furthermore, the passage relates that Fereydoun asked for the Peace Corpsman's help, and probably, really wished to use it.

Reread the passage on page 98 and make another choice.

Editor's Note: Serious attention has been given to avoid inappropriate stereotypes in this method. Concepts are tested by host nationals to be certain that they do not vary by social class, age, sex, region, etc. within the culture. The Assimilator is therefore intended to reflect only those aspects of the culture not significantly affected by these factors. Special episodes could, of course, be created to reflect these differences within cultures, to draw trainee attention to their existence.

Cultural generalizations are, however, just that, and trainers should be certain that trainees understand their limitations. The danger inherent in any approach that gives the "correct" interpretation of a situation or solution to a cross-cultural problem is that the tendency to stereotype will be reinforced by these exercises. The person may begin perceiving characteristics of the culture in an inflexible way and will impose his perceptions and expectations on the culture when he arrives in his community. It is the responsibility of the training staff to present other exercises that violate these expectations to prevent this from happening and to show the tremendous variability within the host culture.

More importantly, we feel that the training should attempt to enable trainees to derive their own appropriate responses from evidence available, and are a little concerned about offering cultural problems with a "right" answer. The Assimilator does not contain a great deal of relevant information, and points to valid areas of conflict between our culture and the other. It can be used, perhaps later in training, to bring out these areas and determine whether or not the training had neglected any of them, for they are certainly important. However, we do not believe that there is any "right" answer that can be learned in human behavior, particularly in dealing with another culture.

The problems and conflicts raised in the cultural assimilator could probably prove extremely useful if the trainees were encouraged to use them as we have suggested they do the role model, etc., and as Park Teter urges in his outline of a critical incident arising from a simple encounter in an Afghan school--by moving back from the minor and immediate into the basic causes, by asking with each step, "why?", or, using the Force-field concept, what forces are at work on this man and his need? What is a peasant's definition of knowledge, of a learned man, or an expert? If his expectations of the expert are not met, how wide is his margin of allowable risk--to what extent is he secure enough to gamble his livelihood on the work of an unknown and therefore questionable expert? The reality of the problems contained in the Assimilator guarantee that they can offer valid insights into the main-springs of the culture, if used in this way.

IN-COUNTRY TRAINING

In-country training is uniquely, and, at its best, completely relevant to the eventual Volunteer experience. The trainee is able to experiment with his new skills, adaptations, and confidence in the actual situation, and to identify those areas where he is weakest, or needs further preparations. He will not necessarily do so on his own, however. The program must be so planned that continuous learning is ensured. Staff cannot begin to relinquish their responsibility for design and facilitating learning simply because the trainees are now actually in the environment. We've had many years of Peace Corps experience to demonstrate that people do not automatically, or even easily, learn from random experience and cultural confrontation.

Most of the exercises and techniques described in Part II could easily be made relevant in planning the in-country portion of the program; for example, the cross-cultural exercises outlined in Section C. We would suggest, however, that as soon as possible trainees be given the responsibility for writing and preparing their own materials--case studies, critical incidents, writing and playing their own role plays, and preparing their own language dialogues. A good example of how this might be done is found in Batten's use of trainee-based case studies, p. C. 275. They can also identify cultural questions and concepts that have caused them problems or aroused their interest, and that they would like further presentations on. Staff can also introduce concept papers, etc., that would seem relevant to experiences the trainees are at the time experiencing. Above all, however, attention should be focused on the process of learning about the culture, the way information is collected and tested, the ways behavior is modified, the ways new understandings and insights are gained.

We have discussed the major problems that have plagued past in-country programs, and some of their solutions in Part I, p. 151, along with a brief description of one training program's experience.

The various methods of community entry and exploration discussed in the section on third culture training (Section D) were of course designed to aid the Volunteers in their entry into a new culture, and in learning systematically about it. Any of these, preferably one that had been used in a third culture phase of the U.S. Training (UST) would be very useful in beginning to move into the new culture. Exercises like the Behavior Contrasts (Section C) were designed specifically to develop understandings and skills that could then be used in the host culture. A training program could ideally first discuss American behavioral characteristics, then attempt to identify those of the third culture, then use the sensitivity gained to recognize the behavioral demands in the new culture. Jane Coe's Introduction to Ghana (following) was developed for in-country training, and indeed to be built upon throughout the PCV service. Jerry Leach's "Special Interests" and Benjamin's "Idiosyncracy" (following) are similarly approaches to be begun in UST and continued through in-country training with an emphasis on self-motivated pursuit during the coming two years.

The concepts and understanding of social forces and dynamics suggested for the third culture and American Studies sections could be discussed in ways that will show their relevance to the host culture. Complex concepts probably could not be developed fully even during an extended in-country training, as the trainees' experience and time would be too limited, but the process of understanding could be begun in such a way that it would continue during the coming two years.

Plans and ideas like this can help to make the ICT more relevant and to derive maximum value from the experience. We should emphasize, however, that it is also advisable, if not necessary, that the staff try to maintain the attitudes and commitments that they and the trainees had developed during training--to the learning community and the learning process. If the training program has been structured on group investigation, these groups should be maintained as functioning units in the overseas portion. Pains should be taken that the open and honest communication developed (ideally) in U.S. training be extended to the in-country portion. Too often, in the haste and confusion of the transfer, much of what has made the U.S. section most valuable is lost, and the loss is not always compensated for by increased in-country learning.

C-905

AN INTRODUCTION TO GHANA

By Jane Meleny Coe

During your first few weeks in Ghana, you will begin to define your role as a PCV in Ghana. The Peace Corps leaves that definition up to you. But it is hoped that these next few pages will assist you to meet your own goals for the next two years, to make a successful adjustment to Ghana, and to meet Peace Corps objectives more successfully than they have been met in the past.

Your reasons for being in the Peace Corps are probably multiple, including such things as contributing skills to the developing world, gaining new and broadening experiences, learning about another part of the world, and traveling. To accomplish any of these goals to your own satisfaction, you must successfully cross a number of cultural barriers. One of these barriers is that we tend to ignore cultural differences. This is because we don't want to believe that our view of what ought to be and what is in the world is not universally valid. That is, having grown up with the notion that a man should have one wife at one time, it is disconcerting to meet others with the notion that a man should have two or more wives. It is much easier to ignore the cultural differences than to accept the challenges to our culture-bound ideas.

Another cultural barrier is the fact that there is no one who can tell you much about what Ghanaian culture is. The members of a particular society are so well ingrained in their culture that they can't recognize unique aspects of their culture. You may feel this when a young Ghanian asks you to teach him "American slangs." Other foreigners may have some ideas about Ghanaian culture, but all too often what they say has been learned from other foreigners and not from experience. The only solution for the newcomer is to put himself into the culture experiences with many different Ghanaians and to verify and reverify his ideas with a wide variety of people. To put it simply, avoid the single source of information.

A third cultural barrier you will have to overcome is the emotional train which arises from conflicts between Ghanaian and American cultures. An example of this is the anger many Americans feel when they are awakened at 5:30 a.m. by people right outside their bedroom talking very loudly. Sleep and privacy and the notion of "one's home is one's castle" are almost sacred in American culture, and so most Americans wake up angrily in Ghana. One of the challenges is learning when and how to express such emotions and/or finding ways to by-pass the frustrations, such as buying ear plugs, or getting up when Ghanaians do.

Although some people have managed to ignore these cultural barriers and have continued to work fairly effectively overseas, most people who ignore the local culture have three unfortunate experiences. One type is the embittering experience where "these people" (Ghanaians) become "stupid," "like monkeys," "lazy," "untrustworthy," "liars," etc. Another type is the isolating experience in which loneliness or pettiness within one's social group predominates. The third type is project failure, in which students do not learn new material, new roads don't get built, etc. Hopefully, using this introduction will help you avoid having any one of these experiences.

Another purpose of this "Introduction" is to help you make a successful adjustment to living and working in Ghana. Adjustment to a teaching schedule and school routine may take some time, but is basically quite easy. Adjustment in the wider sense--including real happiness and enjoyment--requires much more. At home, our friends and family, our entertainments and outlets, and our usual activities are much more accessible. Living overseas means that there are these tremendous voids in your life, unless you fill them by meeting people who become friends and/or pursue activities and hobbies of special interest to you.

Another purpose of this "Introduction" is to improve the Peace Corps in Ghana. In general, Peace Corps Volunteers have become good teachers. It is in the area of participating in Ghanaian life, however, that the Peace Corps Volunteers have been least successful. This is in part due to the role that Ghanaians will automatically assign to you because you are a foreigner. Well-educated people are expected to live very different lives from those of the rest of the people. But as a foreigner you will be given special treatment, and a narrowly defined role which tends to mean being set to one side in terms of what to eat, where to eat it, and where you should live. The result is a boost in one'c sense of importance, loneliness, and a minimum of contact and relationship between you and Ghana. Some or even many, of Ghanaians' pre-judgments will be right; many of you won't like fufu, will want peace and quiet and privacy, will be leery of the hot mid-day sun, and won't want to do physical labor. Just don't let their previous experiences prevent you from learning for yourself--try everything once and most things twice.

General Guidelines

1. The key to understanding, enjoying and contributing to Ghana is living in its communities and learning about family-compound living. It is here that patterns of life are evident, dynamic changes can be seen, friendships can be formed, and work experiences can be enlarged upon. In some way, there are general characteristics common to most communities in Ghana, but each community has its unique combination of Ghanaian culture and in order to create a role within that community, one should re-explore the common features over and over again. Your role within a community is only partically determined by your being a teacher and a foreigner. It is further determined by where you live and how you interact with your neighbors. Spend the first few weeks locating housing appropriate to your goals and the particular school situation.

2. From the beginning, pursue language learning. With just a few words of greeting you can create the climate in which people will say with genuine pleasure, "Aha, you know . . . language." Then they will test out how much you know and if you smile at your mistakes, seek a few new words of understanding, etc., the stage is set for language learning. That is the easy first step. But a more difficult second step must be made. Even in the midst of the informality that constitutes a Ghanaian village or town, formalize the language learning for at least an hour per day. This means that you should pick one person who is interested, dynamic, willing to correct you, and extremely patient,to be with you for a specific period of time. (This is much easier said than done.) During the formal period, you should review and check what you have learned, using the local language, not English, as much as possible. For example, by this time you should know the basic phrases to use when visiting a market. Go with your language instructor to the market and learn the names of all the things being sold there, rather than just the one or two you already know. You might cover a different topic every day or week, such as the household, farming, the weather, sports, at the palm wine tapper's, foods and how to prepare them, the family, taking a trip, proverbs, and Anansi tales, the latest news in a newspaper or on radio, health, and whatever else may interest you. In the formal instruction, avoid written work and language structure as much as possible, and concentrate on speaking and hearing and on building up a useful vocabulary.

3. Be sensitively audacious. In other words, don't sit back and expect things to happen for you--seek people out, stay away from your own "castle" as much as possible, ask the things you don't understand, etc., etc. Even when you think something is going to happen, your lack of your own timing of things may ruin a day for you. That is, we are usually concerned about what time things will happen ("When do we eat?" "What time shall I pick you up?") and when we say, "Tomorrow, let's go to the movies," we usually mean we will go. Ghanaians, on the other hand, have a marvelously elastic phrase "I'm coming," or "Me ko kakra," which can refer to any time between ten minutes and seven hours hence. You will have to develop your own judgment as to how long "I'm coming" refers to, but the best way around the frustration is to have your own timetable of activities, so that when someone says we will do something at 8 and nothing has happened by 8:30, you go off on your own little tasks. The sensitivity part requires a keen sense

of observation of the behavior and attitude of the Ghanaians you are with and an ability to imitate what they do and a readiness to laugh if you happen to prove the proverb "Strangers are as children."

4. Keep a daily journal in which you record Ghana as you see, hear, and experience it. The emphasis should be less on "This is what I did" and more on "This is what I learned about Ghana, how I learned it, implications of it, etc." Note people relationships, groupings, organization, activities, daily patterns, life cycles, etc. This is purely for your personal use, but you should be sure to write in it only what could be read by any Ghanaian in that town or village without embarrassment. There are three ways to do this. One is to watch the tone of what you write. Another is not to write about some of the things you see and do. The third is to refer to individuals in the village by initials, numbers, or some other means so that while a person might recognize a description of an incident in which he himself were involved, he couldn't identify others in other incidents. Recording will heighten your perception, enable you to check various answers to the same questions, and give you a chance to reflect upon your experiences and moods.

Activites

Below are listed a whole series of activities which should help you cross cultures more easily, develop acquaintances that will lead to friendship, and accomplish your own goals for being in the Peace Corps. Do the first seven almost immediately; then try to do as many as possible of the remainder during the first six weeks to three months; select a few to do regularly (every day or every week). Try to do many of them more than once.

1. The first week

a. Adopt a Ghanaian first name, and use it in introductions.

b. If people come to greet you, be sure to return the visits (to their homes) within the next day or so (whether specifically invited or not).

c. Visit the nearest doctor so he knows who you are.

d. Be introduced to the chief and/or police inspector so they know who you are.

e. Learn the local resources in terms of food, supplies, etc.

f. Learn the following items about the town:

(1) When market day is.
(2) Location of lorry park.
(3) Lorry and taxi fares to nearby places.
(4) The name of the district, region and traditional area.
(5) What dialects and other vernaculars are common in town.
(6) Locate stores and market(s).
(7) Churches, primary and middle schools, community center.
(8) What government agencies and personnel are working in the area.

g. Begin to look for housing in town, if feasible.

2. "At the Town's Gathering Points" visit the following places for fairly long periods of time (2-3 hours); talk with whoever is there; note who (in terms of age and sex) gathers where and when.

a. Attend church services Sunday and during the week.

b. Attend a football match or practice; play in it.

c. See a cinema show.

d. Visit the nearest water spigot.

e. The nearest health facility.

f. The lorry park.

g. The post office.

h. Wherever you see a gathering of people, or hear drumming.

i. The local bars or palm wine tappers.

j. Make a map of the town, or section of it; note especially the gathering points by time, locale, purpose, and who (by age and sex).

By the end of this series, you should have some idea of where to find and meet men and women your own age or at a similar point in life; also something about school leaders, community leaders (how they are defined?), stranger's communities, clubs and societies, and where you'd like to live.

3. "A Business Sense"

a. Visit the market daily or at various times of the day. Note when it is most active, who does what, when, etc.

b. Select one market product and note where the sellers collect to sell it; are the same sellers there at the same places; if there are subsidiary markets, and relationships within the market.

c. Select one store item and visit the stores where it is sold. Compare the prices, stores, owners, customers and locales.

d. Learn as much as possible about all the members of one occupation--carpenter, shoemaker, barber, drummer, fisherman, butcher, baker, weaver, bar owner, teacher, seamstress or tailor, goldsmith, etc.

e. Meet the lorry or taxi drivers and find out what their runs are, who they carry, what the names mean, etc.

f. Seek out the unemployed or the financial dependents and find out how they manage to live and if "unemployment" means the same thing to you as to them.

g. Visit three or four farms and farm villages.

h. Who are the richest men in town--visit them.

i. Make a cost of living estimate.

4. "In the Traditional Way"

a. Attend and then discuss with someone, the ceremonies relating to birth, puberty, marriage, and divorce, death, disease, "Acts of God."

b. Visit the storyteller or linguist to learn the local history.

c. Discuss names and naming with ten to fifteen people, noting the origin of the names and which names are used on what occasions.

d. Find out who owns various types of property and then who is next likely to own them (consider household utensils, personal belongings, houses, farmlands, trees, money, etc.).

e. Ask about kinship terms and assess how they are used (best done in the local language, using terms in reference to one person and blood ties--that is, term for mother, term for mother's brother, mother's sister, father's brother, father's brother's son, etc.).

f. Talk to people from various social levels, according to such criteria as wealth, occupation, education, age, number of children. That is, for example, an illiterate, a school leaver, a secondary school student, and a university graduate. Discuss relationships between such groupings.

g. Try to meet all the relatives of one person who lives in town. Try to assess how closely related they are, the nature of the relationship.

h. Discuss beliefs about such things as lightning, cause of illness, skin color, intelligence, good and evil, "the ideal person," with people of various education levels and ages.

i. Find out when the festivals of the town are, who the sponsors are, and the history and background of them. How are they celebrated?

j. Note the occasions and dress of five to ten people during a period of time. Is the person in Western dress at one time, always in Ghanaian dress, etc.?

5. "In the Household"

a. Make a map of the household of one of your friends in town; note on it by age and sex where various members spend most of their time.

b. Spend as much of one or two days as possible with one member of a typical household. Note the network of relationships of that one person.

c. Make two or three Ghanaian dishes.

d. Learn a few proverbs and when to use them; learn the names of cloths and symbols on cloths.

e. Play draughts, five-five, Oware.

f. Learn the non-English names of the material items in a household. Note who owns or uses them.

g. Buy Ghanaian cloth and have a dress or cloth made. Wear it publicly.

h. Learn how to carry a child on the back; or something on your head.

Vacation Activities

Once school begins, most of your time will necessarily involve school work, but learn to plan lessons efficiently and use free time effectively during the first term by doing many of the activities suggested above. During the first Christmas vacation, you will be expected to develop a long range project in an area of your own choosing. It may be a school related project, such as writing a lab manual, teaching in middle schools, assisting middle school teachers in science and English; it may be public service oriented, such as hospital work, teaching literacy, setting up a sports clinic, working for the Graphic, helping on a Voluntary Work Camp or two, or developing a self-help project; it may be pursuit of a special interest of your own, such as raising vegetables, learning to weave, getting the local classification of plants and animals, etc. The Peace Corps Office may come up with other suggestions from time to time. At any rate, by the end of Christmas vacation you should submit a report to the Peace Corps Office of your plan for long term project or projects, taking about six to eight weeks of your time. A progress report will be expected at the time of the mid-tour conference, and a final report at the termination conference.

SPECIAL INTERESTS AND IDIOSYNCRASY

It is easy and even logical, in discussing the PCV role, to concentrate on the host culture in the professional, developmental context. Though necessary and challenging, this focus often overlooks as peripheral many of the sources of active pleasure in that culture, which also are consistent with Peace Corps objectives. Peace Corps is often impatient with the traditional and sometimes condescending view of the "charm" of a native culture. But charm, beauty, delight, and strength are found in any culture, and it would be too bad if the PCV were unaware of it. The folk tales of a people, their proverbs and poems, their songs, the legends of their wars, are only the more obvious sources of pleasure. We could introduce a discussion of time concepts--how is the day divided (in the winter, in the spring)? What are their seasons (e.g. the "Ten Black Nights" of dead winter, the "Fifty Days" of hot gritty winds, the "Pomegranate Killing Time" of airless heat in the late summer)? The prophecies and mystic traditions have an endless anthropological and religious interest and often a sweeping poetic beauty. The host national staff should know many of these things, but often will be shy or hesitant of mentioning them until sure of staff and trainee response. Or it may be possible that they are unfamiliar with them. (How many folk tales would the American staff know?) But a Volunteer's appetite, once whetted, can be a motivation to search out this richness in his overseas service.

Several interesting approaches have been developed, designed to stimulate in the Volunteer a sustained drive for exploring the host culture, and finding a genuine enjoyment and excitement in it. The need for these approaches has been explained by a Peace Corps staff member in Africa, who said that although the PCV arrives in country with a great enthusiasm and optimism, "he often finds that his urgency to enter the host culture dies in the face of the overwhelming problem. After a few months of uncertainty he give up trying to 'discover', thus losing the initiative in trying to find a compatible role, or he will follow a burst of involvement by total withdrawal, which can become a permanent life style in the PCV experience." After so many rebuffs, so much confusion or often simply boredom, too many Volunteers find it easier to stay home, to read a good book, to listen to the record player, or maybe see American, expatriate, or westernized friends.

This withdrawal does not always end Volunteer effectiveness, although it probably inevitably restricts it. Perhaps worse, it restricts the Volunteer's gains, robs him of what the two years could have been, cheats him of part of what Peace Corps owes him and he owes himself. Jerry Leach, an anthropologist with Peace Corps Volunteer experience, has found that the real joy of the Volunteer experience often does not come through the job situation. He believes, however, that to be a good Volunteer one should be happy in the culture. Toward this aim he recommends an enthusiastic and disciplined involvement in a "special interest," essentially "a way of joining in with what the host country nationals enjoy in their own culture (poetry, music), or simply doing things that are personally pleasing and interesting to host nationals (card games, dances)." This program can be explained and developed during training and begun in any in-country phase (where it could provide a good entry into the culture) but above all can serve as an impetus and a discipline during the two years abroad.

A similar approach has been developed by Harold Benjamin, in The Cultivation of Idiosyncrasy, advocating that the individual should cultivate that skill, aptitude, or facet of his personality which he feels most comfortable in developing and in which he or she has the most potential. The goal is the pursuit of excellence rather than the collection of generalized information.

To quote from the description of a training program for Thailand developed around an idiosyncratic approach, "it is felt that the Volunteer who begins the pursuit of a particular interest in a particular field while in training and continues it abroad should have a more rewarding Peace Corps experience and fulfill better all the goals of the agency, be that field art, music, history, language or whatever."

The following suggestions, developed by Leach, may be treated as just that, suggestions to be given to the trainee that might stimulate him to choose and pursue a special interest in the field; at a more involved level time might be set aside in the program and host national staff encouraged to work with the trainees in choosing a particular interest, trying to explore its possibilities, even helping to postulate some guidelines or possible directions, starting points, etc. On an even more formal level, research facilities could be made available, group or individual work could be stimulated, and regular reports on progress required. Trainers might be asked to evaluate their own success in carrying out the assignment. A major problem is that unless the program is carried on in-country many facilities and sources will be unavailable. A good start, however, can be made in almost any direction, whether in studying the music, cooking, family structure, contemporary poetry, card games, or embroidery. Host nationals in the program are an excellent resource, of course, and usually appreciate special interest shown in an aspect of their culture.

Leach feels that this interest will make possible a new orientation toward understanding the host culture with a lasting interest and an outward moving impetus into that culture. Some of the advantages of including "special interests" in training are:

1) It is a teaching technique encouraging conceptual learning through actual experience, enabling the Volunteer to relate to a real facet of the host culture in an academic, artistic, or aesthetic way that is consistent with the intellectual demands of his earlier training.

2) It aims at relevant cultural content--in that it is focused on what the people of the host country actually do and think and enjoy.

3) It allows emotional growth through constant and purposeful involvement (and ideally through examining reactions to these actual cross-cultural experiences.)

4) Used in training it can bring the language instructors into a closer role as culture informants to the trainee.

5) It provides an opportunity for the trainee to follow up an involvement that is motivated by his individual interest.

6) It offers possibilities of getting away from group activities, program schedules and demands, and of breaking the monotony of project routine. If the program is held in-country it provides an active and interested involvement in the host culture.

7) It is fun and interesting for many of the trainees, and for this reason will continue to motivate them.

Disadvantages:

1) Not all trainees will be interested. In a program that demands less than regular reports on progress, many if not most trainees will tend to let this portion fall to one side in preference for those things that will be demanded of them, as language, or technical skill.

2) Many of the topics chosen will be formless, and there will be inadequate information available. The training program will have to strike a balance between compiling new material at trainee request and asking the trainee to be responsible for collecting what information there is to make a sensible whole. In the absence of material on classical music for example, the trainee could find out from the host national instructors what kind of music they have in their own homes, what instruments members of

their family play, at what kinds of social occasions do they have what music, do most people play or sing, or only professionals or other trained musicians, etc. What is the importance of music in their society? What is the status of musicians?

An obvious value of this interaction with the host national staff is that not only will interesting and perhaps informative material be gathered which can then be made available to the entire training body, but real learning is going on between the host nationals and the Volunteers. A genuine and intelligent series of questions are available for meaningful interaction. The trainees do not have to search for something to talk about. This approach should be discussed with the host nationals in advance, by the way, as it will often be wearing on them (for this reason a staggering of progress reports should be tried, to avoid everyone asking all of their questions to all of the language instructors for all of the night before deadline). Good library resources should be available. While poring through masses of mixed material with varying relevance and quality can be a challenge, it is one that the training time probably cannot afford. The challenge of making pertinent use of really excellent articles and books carefully selected by the staff is a more useful exercise.

3) It requires an informed and interested staff who will keep the interests from descending into trivia. Many of the ideas, drawn under program pressure from our own or a third culture, will lack relevance in the host culture. Topics should be avoided, for example, which:

a) are based (even in large part) upon library research. The information should not, at least in the host country phase, be drawn from books, even those written by the host nationals. (This would not exclude, naturally, poetry or other literature.) For example, a trainee who wanted to study the country's war of independence (or conquest) could, instead of concentrating on contemporary western source writings, collect the war legends, songs, and poems of the people of various areas, tribes, families.

b) Many of the more interesting topics may be sensitive in the culture. Scientific and impersonal investigation of these topics is often misunderstood. This applies particularly to political, religious, or minority questions as well as those often felt to be picturesque, backward, or intimate.

c) Topics that are too trivial and/or a dead end, that do not lead to an important thread or theme of the culture. A study for example of the clarinet in America or even of well-known clarinetists would tell a foreigner little about our country; the study of the development and role of jazz might. Other topics might be too non-cultural, multicultural or specific. The study of a minority group that is not one the Volunteer is working with, or the study of ideas or art forms that have been introduced from outside and found no real hold in the culture as a whole (some of the writing of French poetry, French popular songs, etc., in French West and North Africa; the performance of classical music in the United States) might lack relevance.

The staff must be able to help the trainees make these distinctions so that they choose topics of maximum value to their understanding during the coming two years. This exploration of topics that would please or displease the host nationals could provide added understanding of the culture.

The following suggestions are drawn from "Anthropological Contributions to Cross-Cultural Training," a paper prepared for the cross-cultural handbook by Jerry Leach. It provides many ideas that could be useful in any training program.

Developing Special Interests in the Host Culture

By Jerry Leach

1. The cooks and gourmets could be encouraged to learn the basic dishes in the kitchen and even to experiment with some of the exotic ones. The Language Instructors could teach one of their special family or regional dishes and trainees could prepare these meals for the entire program to test.

2. A novice "whittler" in a small town would have good times learning from the "masters."

3. Budding actors could form a reading group and struggle through the scripts of some current host-national plays, or even better, put on a production. And then, in-country, take a week-end trip together to meet the playwright.

4. Musicians could learn how to play the native guitar or flute or drums, or learn the drinking songs. Dancers ought to put in real practice time learning the folk dances and perhaps performing.

5. Setting up a table or two after hours to learn and practice popular host-culture games ought to pay dividends. With the vocabulary and skills down, a trainee could be encouraged to get into local bridge games in-country, to play gin rummy at the nearby teacher's club on Sundays. Card tricks are a universal medium of instantaneous communication. Besides cards, backgammon is widely popular and relaxing to play.

6. Weaving, knitting and embroidery are folk crafts of considerable complexity. The precision and speed of the skill, as well as the possibilities of free expression, would have their appeal to some trainees. With proper guidance, some of them would surely enjoy constructing their own frame or loom, learning how to thread and pattern it, and even producing a pillow-cover or wall-hanging. These interests could carry trainees into remote villages to meet the village craftsmen--an excellent field trip for [in-country] training purposes. Spinning yarn and the intricacies of dyeing it are also attractive. Another person might become absorbed in collecting or getting to know the handicraft products, backgrounds and distinctive features. In in-country training, there is every reason to encourage the rug, copper, or even pottery afficionadoes to take trips to see the best shops or factories, or even to watch the craftsmen at work.

7. The host language can be one of the richest sources of satisfaction. Collecting and learning proverbs can reveal much of the traditional wisdom of a culture. Volunteers have become engrossed in slang. The results of one Volunteer's efforts were real popularity in his area (he knew the usage rules for what he learned) and four hundred pages of priceless materials. Jokes fall in the same category--revealing, enticing, and a universal language of pleasure and sociability. The language instructors ought to slip in jokes or puns whenever possible. The list of possible language forms and their value for understanding could go on much further--profanity, riddles, poetry, folk tales, rhymes, metaphorical usage of words, ritual expressions for "proper" emotion, interesting semantic divisions, euphemisms and taboos, etc.

8. An expert could give the basic instructions in camera techniques and principles, as well as teach developing and printing. The possibilities are obvious: Photographic field trips, a project scrapbook, contests, etc. One Volunteer brought home a beautiful collection of host-national faces. Another did a movie on hand gestures. Still another shot the process of making a wheel; and another the method of making beer. Someone compared architectural styles in village houses from all sections of the country, and someone else made a regional collection of dress on film. Another Volunteer made and scripted a short movie on bargaining for a rug. At least one Volunteer's school photography club led to a profession for two of its members. Host-nationals with cameras would love to learn how to develop and print their own pictures.

9. Volunteer research. An undergraduate social science background is probably not enough to allow any hope for independent field research; i.e., setting up a design, collecting data, and interpreting it. Yet some Volunteers with theoretical interests could use their Peace Corps experience for "research" in certain limited ways.

A. A Host-national biography. No real method of training for such a task exists in the academic world. Simple common sense about what the human life cycle is like and a willing informant are the essential ingredients. The results could be long or short and written up in the Volunteer's words or spoken by the informant (cf. Oscar Lewis' The Children of Sanchez and L.L. Langness' The Life History in Anthropological Science). A typical student, a juvenile delinquent, a religious figure, a factory worker, an unusual character, a young mother, a government official, or a beggar might be possibilities.

B. A thorough article on the steps, and the art, in making bread or on how clay pots came to be would interest some people. A collection of peasant recipes and a "peasant's cookbook" could be fascinating and valuable to anthropologists. A journal on "culinary anthropology" the art of a tinsmith or blacksmith, how to milk cattle host-national style, or how to build a village house. For ways to collect folklore see Kenneth S. Golstein's A Guide to Field Workers in Folklore.

C. Volunteer research methodology need not be more than making continued observations and discussing with a number of people their views on a single topic. Examples might be mother-infant relations, how children are disciplined, what being a "good boy" means, how a boy becomes a man, social ranking among school children, attitudes towards various kinds or relatives, the obligations of friendship,forms and use of address terms, how people argue, what the male and female personality ideals are, how people interpret their dreams, how gossip functions as a social control mechanism, how people settle disputes, what money means to men and women, what fatalism really means to host nationals, how marriages are arranged, how rumors are generated and spread, why people are admired or disliked, how and what people communicate other than through words, the meaning of circumcision, what makes a man clean or unclean, what stereotypes people hold, how people explain unpredictable events like droughts or earthquakes, greeting rituals, how and why people give things away, etc.

. . . .

Editor's Note: These approaches differ from all the foregoing exercises in several important ways: They focus primarily on the host culture, rather than on the PCV role in it. They are not in a direct way job-oriented (although directly relevant to the Peace Corps goal of providing "a productive and enriching time in the Volunteer's life"). They would be as good advice in one's own culture as in another, (and in fact Benjamin's 'idiosyncracy' was developed for our culture.) They could enrich our lives and instill creative and healthy attitudes and interests. Their particular value lies, however, in their power to combat Volunteer fatigue, to help PCV's over those moments when it really isn't worth while any longer. They are (like a series of exercises, a diet or language drills) discipline systems to take one where one wants to go, to help one reach one's goals, and disciplines to prevent giving up before one gets there. And like diets and drills, a major problem is in developing motivation and faith in the system; i.e. by making clear the advantages to be gained, and the inevitability of these advantages, these rewards, if the program is adhered to. The training staff could supply the motivation as well as the faith in the system as a working approach to rewarding cultural involvement.

Section D

THIRD CULTURE EXPERIENCE

An experience in a culture or community unlike that the trainee has known can be one of the most effective and powerful a training program can provide. In order for the learning to be conceptualized and transferred with any efficiency or effect to the Volunteer experience, careful planning and preparation must precede the experience, and careful and thoughtful assessment must follow. We have discussed many of the factors involved (in Deciding on a Third Culture Experience, p. 94, and in Phase 2, Third Culture Experience, p. 138), including the objectives, general guidelines, and logistical questions (such as where trainees should live and whether a project should be part of the experience). Here we will focus on several different approaches to third culture training. These are presented in a progression that is both sequential and developmental--that is, one step could lead naturally to the next which would incorporate the learning gained from the first. Of course, any conbination, or any one of the experiences could be chosen, modified and adapted to a program's needs. The experiences are presented, however, in an ascending order--complexity, difficulty, and the amount of learning possible.

We would urge any trainer planning to use a third culture experience to read each of the exercises, particularly Mike Tucker's description of the planning and conceptualization developed for the Puerto Rican program. Most of the other experiences, and much of the total body of Peace Corps knowledge and experience in this area, are from two excellent field manuals, Preparation for Action and Preparation for Encounter. They are both prepared for Peace Corps use from Peace Corps experience and will be invaluable to any staff planning third culture training.

There is a great deal to be done yet in third culture training--the experience is not yet perfected, and maximizing the learning is still a problem. The following exercises provide some of the answers to some of the questions. We would urge training staffs to continue the search for new answers, or even new questions. The learning possible in third culture training is well worth the effort.

COMMUNITY EXPOSURE

(Usually a two- to four-day initial exposure to a community, often planned for a time during staging, or during the usual administrative processes in the early days of training)

Trainees have been sent to Mexico with barely adequate funds and no Spanish ability; into the urban slums of Philadelphia or New Orleans; the plains towns of Utah, or the mountain villages of Vermont. They have also been asked to explore communities before they arrive at the staging site. This has generally been done in one of two ways, either drawing upon the trainee's lifetime of experience within his own community and asking him to conceptualize it or asking him to visit a nearby but unknown community and attempt some kind of analysis. In either case trainees could be given very general guidelines or perhaps better asked to develop their own.

Objectives

The initial community exposure is used to begin the development of a body of experiences for discussions; to give the trainees the experience of being in an unfamiliar setting where they can examine their preconceptions, frustrations, and feelings; to create some sense of the complexity of human organization and of community; and to help the trainee become aware of the many skills he will need to develop for his overseas assignment. Emphasis could be placed on any of these--i.e., on learning something of the difficulties in untangling community relationships, on the one hand, or on the trainee's own feelings about the experience, on the other. The focus would depend on the particular program's overall design, and could include other goals (although this brief exposure is a frail vehicle for any very ambitious goals). Staff should first decide on their own objectives, however, and then design the exercise to meet those objectives. Sending trainees haphazardly out into the countryside is not a good use of training time.

Procedure

Staff members should make the purposes of the community experience as clear as possible to each trainee, provide them with instruction sheets that repeat these objectives, and include any further information (telephone numbers of staff, etc.) that might be necessary. (See sample following.)

Enough money for food, housing (usually modest) and transportation should be provided. Trainees should probably be expected to find their own lodging and make their own schedules for the period. They should be encouraged to keep journals of their experience, and, if a report will be required, this should be made clear. Requiring some kind of written account often helps to focus attention on the actual assignment. It might even be suggested that several important categories be noted, as for example: (1) what has been learned about the community, (2) how was this learned, and (3) what were the trainee's feelings about his experience.

The unfortunate experiences of several training staffs suggest several precautions:

1. All sites should be carefully selected and checked out prior to the visits. Trainees have found towns emptied for holidays, or with all businesses closed for the weekend; or artificially filled with rodeo or state fair crowds.

2. Careful explanations should be given about the purposes, goals, and organization of the visit. These goals should be brief and simple and clear.

3. A Journal and notes should be strongly encouraged. This is of course important to any phase of experiential learning but is perhaps particularly necessary here.

4. Adequate discussion time should be allowed for feedback afterward. Much of the first talk will be "war-stories" and funny anecdotes. It will take time for the actual

focus on what has been learned. There should be enough flexibility to enable trainees to continue discussion after the allotted time.

5. If the emphasis is to be on community organization, then the community should be a community. Staff must know that there is a community there, and preferably one circumscribed enough to be comprehended. An entire city cannot be grasped in a weekend. If in this community, however, there exists little or no sense of community, this can be observed and discussed. The exception to this precaution is a really foreign community, as Mexico. The reality of a culture is there inescapable.

(Instruction Sheet for Trainees)*

Community Exposure

Activity

You will be spending the next few days in ________________________________. You will probably be in an environment that is unfamiliar to that to which you have been accustomed. The next few days will be spent exploring your new community.

Purpose

Through the community exploration, you should be able to form a picture of the community that will be relevant to you if you were to serve there as a Volunteer for two years. You should begin to develop an idea of what you need to know about a community and how you go about learning these things.**

You should also be aware during the next few days of how people are seeing you as an individual and as a Peace Corps trainee. At the same time, you should be aware of what you feel and think of the people you meet.

Methods

Explore the community as if you were going to be living and working in the area as a Peace Corps Volunteer. Think about what you would need to know if you were to have an effect on your community; then try to learn as much as you can. Look at the obvious things such as streets, stores, people. Explore the social organization agencies and other ongoing activities that relate to your interests. Do not let the obvious obscure what may be important to a member of the community. Look for the things that are not so obvious, such as the attitudes, hopes and fears of the people.

Ask questions in a casual manner. If anyone asks what you are doing, tell him you are a Peace Corps trainee living in the area for a while, and that you're trying to learn as much as possible about the neighborhood.

At the end of each day record things you have observed and the things which were discussed by the people with whom you came in contact. It is important to record unfamiliar information--we sometimes forget very easily. (But don't take notes when talking to someone in your community.)

Work individually and if possible, avoid talking about your experience until you return to the training site. (This is also to make sure your impressions remain your own.) When you arrive at the site we will meet in small groups to discuss what we have learned from the experience.

Logistics

You will be expected to travel to your communities on your own and find a place to stay that will maximize your learning experience.

Your baggage can be left at the site so that you only have to take what you will need for two days.

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*Guild, Appendix B-I.

**Another program suggested the trainee prepare a letter to a friend who would be a Vista Volunteer in the area.

Important

When you have found a place to stay, please phone the Peace Corps at _________________________. The number is __________________. This is in case we need to reach you in the event an emergency arises.

If you run into any serious difficulties, please call the Peace Corps at any time. Good luck and enjoy your search to understanding how a community operates.

COMMUNITY EXPLORATION

This community experience is usually (and perhaps most easily) presented as a follow-up of the community exposure. Discussion of the first experience and the difficulties encountered (whether in analyzing a community or in personal adjustment) can lead to attempts to develop various ways (systems or methods) of looking at and understanding communities in some manageable and useful ways. These methods can easily be found in the literature on community development; however, it would probably be of more value if the trainees were asked to draw up their own models for exploring a community in their groups. These could be discussed in larger group meetings, compared, synthesized, or adapted, then discussed again until trainees are certain what they contain. Or each trainee could be allowed to develop his own system, although this can create confusion in reporting back unless each trainee is responsible to the same staff member throughout. Such systems drawn up by trainees have proven to be very good, and indeed quite like those developed by specialists in the field. These methods are then used for a longer visit, or series of visits lasting over several days or weeks, to the same community visited originally, or to a new one.

Objectives

Every Volunteer enters his new community under a handicap--lacking the mass of information and cultural comprehension that the local people have had a lifetime to develop. Vital skills are those of understanding relationships, evaluating power structures, sensing change or reaction to it, and assessing or helping others to assess the needs and possibilities of his community, whether that is a school, an engineering office, an entire village, or a social agency. Any Volunteer in any job would be a better Volunteer were he to be trained in community development techniques. This is of course impossible (because of time), but the experience gained by training in the fundamentals of approaching community analysis in an orderly, systematized manner can prove valuable in several ways:

1. Understanding something of community and human organization. Trainees are given practice both in conceptualizing and attempting to apply some of the techniques for analyzing a community and its people. They are also able to study their personal skills in acquiring information about people, in making sense of it, evaluating it, and the extent to which their own cultural biases may complicate or distort their perceptions. The complexity of community and human organization begins to make itself felt.

2. Understanding, studying and dealing with the kinds of strains, pleasures, discomforts and skills that longer and more intensive involvement in the community create. A great deal can be gained in studying their own reactions and feelings during the community experience.

Procedure

Trainees can either be asked to develop their own systems of community exploration, or given examples of those already developed (see examples following). If the latter, we would suggest that several alternatives be offered, and trainees asked to syntheize or adapt several of them rather than merely accepting one. Orientation should be provided in basic techniques as interviewing, how to ask questions appropriately, how to observe without exciting suspicion, how to take notes unobtrusively and well, etc. There are many communities where outsiders who ask too many questions or take too many notes are not welcome, many others where they are considered a nuisance. Nor is the direct question and answer, stare and write, approach appropriate in many of the countries where the Volunteers will be stationed. A useful reading in this context is the short novel "The First Look at Strangers," an account of foreign and American development experts who toured the Southwest Indian and Mexican-American areas learning how to ask questions appropriately, and how to gather information that was meaningful.

Trainees then spend several days or half days in the community experimenting with application of their model(s). Each trainee should be asked to keep a journal of his experiences, the difficulties he encounters, the successes he has. At the end of the exploration, trainees can be asked to report their findings to the group. Reports and discussion should include both what was learned and how it was learned. Staff and trainees can draw comparisons and contrasts with the host country again, both from the point of view of the "content" gathered, and the effectiveness of the approach used. Community models that are shown to be too unwieldy, irrelevant, etc., could be modified during these discussions so that they could be used in-country for continued learning.

In situtions where the community being studied is not well known to the staff, outside experts should probably be called in to show something of the complexity of the community, and to correct any culturally determined assumptions the trainees have made. With adequate time and discussion, of course, many groups could arrive at these conclusions themselves.

This kind of exploratory phase should be kept brief. Ordinarily we would recommend that any community involvement include some project or work that will benefit the people of that community, both to provide the trainee with a rationale for being there, thereby making his role more like that in-country, and to prevent the community feeling and being exploited. If possible, the trainees should be attached to an on-going program that has some legitimacy in the eyes of the community. A short, carefully planned program such as we have described would not be harmful, however, particularly if it were understood as a prelude to a longer involvement in some kind of useful work later in the program.

Sample Systems of Community Exploration

Most trainers with experience in third-culture involvement seem to prefer that the trainees develop their own methods of community exploration. These are often excellent. See, for an example, the plan drawn up by Niger trainees in Preparation for Encounter, p. 52. However, several systems that have proven useful are described here--either to be used (or modifed for use) in the community exploration or to serve as a model or a comparison for schemes developed by the trainees. Other community approaches, as those being developed in many of the new ghetto programs or by community activists, could also be studied for ideas and contrasts.

Keeprah

While at the Peace Corps Training Center in Escondido, Jack Donoghue and Jeremy Taylor have developed the following approach. The human system of a community can be categorized, for purposes of research, into Kinship, Educational, Economics, Political, Religious and Recreational, Associational, and Health (KEEPRAH). KEEPRAH is researched in relation to the following:

1. Historical perspective of the community--by interviewing local people, especially the elders.

2. Spatial characteristics--maps are considered to be indispensable tools.

3. The Human Component--a personal census should be taken. Helpful to study present data in relation to past data so trends and problems become evident. The following types of data are collected:

    a. Total population of the community and surrounding area
    b. Rural-urban ration
    c. Age and sex distribution
    d. Marital status
    e. Levels of education
    f. Occupational distribution
    g. Average size of the family or household group
    h. Size of ethnic groups, if relevant
    i. Place of birth and length of residence in the community

4. The Man-Made Component--Trainees are instructed to adopt a numerical code for all the structures on the general map of the community. Information such as the following is collected:

    a. Use of structure
    b. Owned by
    c. Occupied by
    d. Materials used in construction
    e. Approximate size
    f. General description of furnishings and equipment
    g. Types of facilities

5. The Natural Component--General Characteristics

    a. Altitude
    b. Climatic Condition
    c. Factors affecting growing season
    d. Water
    e. Land
    f. Mineral Resources
    g. Flora and Fauna

6. Flow Analysis--provides the means to study the flows of materials, energy, people, and information (MEPI).

   a. Control Point Analysis
   b. Path Analysis, natural or man-made channels
   c. Linkages, which connect channels within or between systems
   d. Input/Output

7. PIAE (Image, Plan, Action, Evaluation)--to study the human system and existing plans.

Each element of KEEPRAH is further broken down in the analysis:

1. Kinship Systems

   a. Descent
   b. Authority
   c. Residence
   d. Inheritance
   e. Marriage

2. Educational Systems

   a. Socialization in the family; Images
   b. Formal Educational Systems

3. Economic Systems--how does the community produce and distribute the goods and services? The concept of MEPI flows has the greatest relevance.

   a. Occupations
   b. Agriculture
   c. Industry
   d. Trade and Commerce
   e. Mineral and Production
   f. Consumption

4. Political Systems--formal and informal elements

   a. Government
   b. Law
   c. Administration
   d. Control of MEPI, Components, etc.

5. Religion and Recreation Systems

   a. Religion

      (1) Beliefs and Values
      (2) Rituals
      (3) Organizations

   b. Recreation

6. Associational Systems--formal and informal

   a. The network of social groups
   b. Types and schedules of meeting
   c. Symbols

d. Types

(1) KEEPRAH
(2) Cultural
(3) Community Development
(4) Ethnic

7. Health Systems

a. Resources
b. Environmental Health
c. Nutrition
d. Maternal and Child Care
e. Education and Prevention
f. Communicable Diseases

Procedure

In a training program that wished to use this model, the prospective Volunteers could be given an analysis of all of the foregoing factors, an understanding of the relations that exist among them, and methods of collecting this information in a community. The trainee should also be given exercises in techniques of observing. He can learn, through sensitizing exercises, to perceive what he normally probably would not perceive in systems and their relationships. One example given by Donoghue and Taylor involved using a picture of a street scene, having the trainee analyze it, then asking him what he sees and what his perceptions about it are. He will probably not make note of such things as the condition of the street, the different public services (telephone and power lines), the year and make of vehicles parked along the street, the presence or absence of women, and how important color may be to the culture.

He may be given more practical experience through the use of field trips, which may extend from a visit to the local supermarket to a visit to a Mexican village. This can be done in groups of research teams using the KEEPRAH outline or approach, and each focusing on one aspect of the community or its problems. The trainee would not be expected to conduct the comprehensive analysis suggested by the preceding outline. Teams might focus on different aspects, however, and combine information to obtain a more comprehensive picture of a community.

Segments of the KEEPRAH approach have been usefully included in several Peace Corps programs' community projects, notably those described by Ruopp and Wrobel, using it as a system to aid the trainees in understanding their communities. It could be offered as one of several possible alternatives to the Trainee.

Another system of community approach could follow those outlined by Desmond Conner in his books, Understanding your Community and Diagnosing Community Problems.* These brief pamphlets could be distributed to the trainees as categorizing and investigative systems. Conner, long recognized as a specialist in community development has isolated certain aspects: history, space relations, resources, technology, goals, positions, roles, etc., under major categories--as Religion, Health and Welfare, Social Class, Family. Social Class is, for example, viewed through:

History--including the background of class structures, ethnic origins, issues, personalities and their effects, proportion of population in each class and trends in distribution;

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*These can be ordered directly from D. M. Conner, 40 A Bayshore Drive, Ottawa 14, Ontario, Canada.

Resources--factors used as basis of social class (family, wealth, land, skill, intelligence, material possessions, religion, ethnic origins, etc.); Values and Sentiments--indications of social class by statements and actions, strength of feeling within class and between classes;

Power and Leadership--who controls whom in community and its subgroups, and how; relative power of subgroups, areas of power and influence; apparent versus actual situations concerning class; who set styles, background on key individuals. Categories are carefully and clearly detailed, well conceptualized, and capable of giving meaning to new community experiences.

The system, although designed to be illustrative rather than comprehensive, can be of value either as an instrument, or as a basis of comparison or a guideline for a trainee-prepared one.

THE SEXTET APPROACH

TO COMMUNITY DIALOGUE

Another approach to community exploration and involvement, quite consistent with experiential training, is Bryant Wedge's "The Saxite System of Dialogue," modified by several trainers with long Peace Corps experience, which enables selection of a community; the development of an appropriate relationship with its members and efficient entry into, engagement with, and controlled withdrawal from the community. The system also provides a method of teaching the trainee principles for so entering and establishing a dialogue with a new community that can be utilized in any cross-cultural experience. We would urge any program staff considering third culture training (and we would urge all programs to do so) to read this document carefully.

The Sextet

A System of Cross-Cultural Interaction

Most training programs could have access to a community that represents a culture or subculture or that contains microcultures different from that of the trainees. Making effective use of the third culture community as a learning experience is the problem of training. By effective use, we include providing a service or contributing to the community in some way, and not just using the community for our own purposes.

There are many approaches to third culture training for the primary purpose of learning about cultures and the problems of entry, living in, and working in a community of another culture. Chief among these is the approach used at the Virgin Islands Training Center, represented by Phil Ruopp and Steve Guild, and the "SAXITE System of Dialogue" of Bryant Wedge.

The SEXTET System is an outgrowth primarily of the SAXITE model, and was formulated at the Estes Park Conference by a sub-committee composed of Bryant Wedge, Phil Ruopp, Glen Casto, and Steve Guild.

As of this time, the methodology exists only in skeletal form, but the trainer may be able to use this skeleton as a general guide in designing his program. The reader might wish to refer to the paper "Training for Leadership in Cross-Cultural Dialogue, the DA-TA Model of Learning and the SAXITE System of Dialogue" by Bryant Wedge.*

Description

The Sextet method is designed to make use of a third culture for training purposes. It is composed of six phases, Scouting, Entry, Xploration, Termination, Evaluation, and Transfer: thus the acronym, SEXTET. This approach to training depends heavily on learning through analysis of experience. It seeks to capitalize on man's natural inclination toward curiosity and exploration by making these motives operational.

In preparing for the third culture encounter, the trainer has the responsibility of identifying and defining available subcultures or microcultures and making necessary preparations for the trainees to enter the community. The trainer should bear in mind that the closer the subculture to the trainee's subculture, the less powerful the experience will be.

In this system the trainee is taught a general approach to entering a community that can be utilized in any cross-cultural encounter, by implementing the system's concepts in a direct experience with a third culture.

Purpose

1. To make trainees aware of cultural differences and "social communication barriers" through direct experiences.

2. To develop through the training program a capability on the part of the trainees for effective cross-cultural communication as a Volunteer.

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*From the Institute for the Study of National Behavior, 240 Nassau Street, Princeton, N. J. 08540.

3. To teach the trainee how to learn about communities and cultures, to dislodge him from his views of the world, and to help him learn how to observe it in a different light.

4. To help the trainee learn a process that he would hopefully use as a Peace Corps Volunteer to enter and work effectively in his community in the host country.

5. To help him learn about himself in relation to the community and another culture.

Rationale

1. A third culture can provide a valuable training experience which has a direct analogy to the experiences in the host culture.

2. Cross-cultural communication involves difficulties both in understanding as the communicator intended and in communicating as intended. Unless these problems are corrected, "there is risk of friction, distortion, and misunderstanding."* A training system providing experience in the use of technical and conceptual tools for analysis and improvement of dialogue in any cross-cultural interaction is, therefore, essential in the training of Volunteers for developing and sustaining improvements in their performance.

3. There are indications "that knowledge about culture and communications acquired without experience through action actually impedes the process of adaptation which is essential to the skills" of effective cross-cultural dialogue. These skills can be achieved more effectively through training to adapt to the processes of communication than by giving the trainees just a structure of knowledge about the culture. Wedge, having experimented with several methods of providing experience (including simulation, role playing, demonstration films, group sensitivity training, etc.) writes: "By far the most impactful action experience is one of deliberate induction of dialogue with some community representing a communication culture different from any previous experience of the trainee."

Problems

1. The main problem in the training itself is the trainee's intolerance, brought on by his need for closure, of the ambiguous and open-ended process of training. This usually works itself out once the trainee has become meaningfully involved in the learning process.

2. Another problem is one of saturation of third culture communities by trainees. It must be understood that the trainees must never force themselves on anyone. Saturation can be partially avoided by using counter-groups which want to use trainees for their own needs.

3. Exploitation of the community by trainees may present another problem. This can be avoided by teaching trainees indirect interviewing processes and by making sure they understand that they should not impose themselves in any way on the community. They should be committed to an encounter which would result in mutual gain for both the trainee and the third culture.

Training Methodology

Phase 1--Scouting. In this first phase the rationale and assumptions are introduced, after which the trainees are prepared for encounter with the third culture community. Methods of preparation could be any of a variety of exercises, including community exposure which would get the trainees involved in the learning process, teach techniques of active and productive observation, and help define the meaning of a community. It is suggested that trainees participate in exercises which show contrasts among trainees,* in group discussions, case studies, and the learning of techniques of observation, while they are given core information concerning the location, demography, history, and social boundaries of the community. Questions asked by the trainer in this phase of training might be: who are the trainees; what are my resources; what are the skills of the trainees; what are the expectations of the trainees; what are the community's cultural characteristics; how do the trainees feel about entering the community; and what are the acceptable means of communication?

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*All quotations are from the paper by Wedge.

Trainees should work in groups to prepare to Scout the community, so that each is aware of the purpose of this phase and has a pretty good idea how to approach the community, what to look for, etc. They should be instructed not to seek contact but not to avoid contact if someone approaches them.

After this short period of Scouting, the trainees should meet in groups to compare observations and prepare for the next phase.

Phase 2--Entrance. The trainees, working in small groups, should identify the various microcultures they discovered during the Scouting phase and should explore their own feelings and experiences. They should then begin developing procedures for entering the community (individually or as a group) and should test each other's procedures.

It is the trainer's responsibility to make certain they do not enter the community until they know what steps to take. They should know whom to contact and how to define their role in the community, who they are, what they are doing there, how long they will be there, and the purpose of their stay.

Based on their experience in the Scouting phase, the trainees should attempt to determine what communication styles are acceptable in the culture they plan to enter and how they should approach someone to begin a dialogue.

When the trainees and trainer feel the trainees are ready for their encounter with the community, preparation is begun for the next phase.**

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*e.g. Critical incidents; deciding on Behavior Contrasts; community descriptions can be used to illustrate trainee disagreement on community needs, Volunteer orientation, Cross-Cultural Comparison Exercises, etc. (See Wight and Casto.)

**Of possible interest is a list of "sub-cultures" chosen by Wedge's previous programs. Many of these would not be appropriate for Peace Corps programming, largely because of time limitations. The list gives an idea, however, of the numerous "third-culture" possibilities available to any program.

"Contrast" sub-cultures with which trainees at Fairfield University, not Peace Corps, have achieved bona-fide dialogue include: a state police unit, a motorcycle gang, a walled convent, a private mental hospital, a Spanish-speaking neighborhood, a small-town Chamber of Commerce, a middle-class neighborhood threatened by airport expansion, a Jesuit teaching group, decision-making officials of a broadcast corporation, a professional football team, Mission priests, high-school teen-agers, a dockwork crew, a black ghetto, Alcoholics Anonymous, Negro ghetto neighborhoods, convicts in prison, Urgan League,YMCA organization, unwed mothers, a homosexual world, drug-users and pushers (leading to Mafia contacts which required extrication), mixed-grade grade-school class, local Republican Party organization (by a retired Army Colonel), a small women's college, the world of a blind New York eccentric known as Moon-Dog, retrospective analysis of Peace Corps assignments in Brazil and Malawi, an amateur theater group, an addict haven, a John Birch Society cell, an elite philanthropy, welfare program administration.

Phase 3--Xploration. This phase of the SEXTET system is based on the premise that the encounter between the two cultures should be of mutual benefit to both cultures. The purpose of this phase is to provide experience with a model for learning about a community through effective interaction with the community. One model, or several models (see Preparation for Encounter, Ruopp and Wrobel) might be presented to the trainees, or they could be allowed to develop their own as a group. They should decide on one method for exploration, however, so that they would not become confused trying to keep several systems in mind.

When the trainees enter the community, then they begin their exploration by engaging in dialogue with the people, keeping in mind questions such as the following:

1. What is important to learn about the community and how do we go about learning what is important to learn?

2. What characterizes this particular community and culture?

3. How do we categorize and organize the information we gather?

4. What are the people like? What do they believe, what do they value, what are their attitudes, assumptions, etc.?

5. What are their expectations, hopes and aspirations; what do they want out of life?

6. What is the economic base of the community?

7. What are the methods of communication?

8. What are the social political, and hierarchial structures?

9. What are the boundaries of the community?

10. What impact am I having on the community? How are people reacting to me? What am I doing that is effective? Ineffective?

By seeking the answers to these questions, the trainee will become increasingly aware of the necessity for recognizing and accommodating himself to the community on its terms, suspending his purposes, and using feedback in planning acceptable ways in which both he and the community can learn from each other. After the trainee has established an acceptable means of interacting, he can focus on his purposes, and usually the community will make some spontaneous movement towards assisting him in achieving his purposes. With the acceptance on both sides of the mutuality of the encounter, the trainee will be in a better position to use his knowledge and experience in meeting their needs, and to make use of their knowledge and experience to meet his needs.

Phase 4--Termination. This is a very important phase of the third culture encounter experience, one that is often neglected. It not only is important for future relations between the training organization and the community, but is an important part of the training, to acquaint the trainees with techniques of terminating a relationship in a way that defines "the terminal point of their direct participation and the limits of future commitments."

While in the community, the trainee should participate in on-going activities and become meaningfully involved with the people, but there should be a clear understanding that he will be leaving after a certain, clearly defined period. This helps to define the purpose of his stay, and allows the community to take full advantage of his presence for its own purposes. This helps to ensure that feelings toward the intruders will be more positive, that their stay will be appreciated. This will allow, also, the ritual of separation which appears to be important in many human societies, and for a mutual summing up, wherein both parties can review the encounter and the benefits derived. This evaluation, with third culture participants, can extend into the Evaluation phase.

Phase 5--Evaluation. Upon completion of the experience in the community (phases 1 through 4), it is essential that the trainees evaluate their total experience, addressing themselves to all of the questions listed in phase 3, as well as to any other information they might have collected and to an evaluation of the model they used. Wherever possible, they should be assisted by the staff and third culture participants, but most of the assessment and evaluation should occur in the trainee groups, comparing experiences and assisting each other in an analysis and ordering of the total experience. The various models, techniques, and styles should be evaluated and altered or modified on the basis of the experience.

Phase 6--Transfer. The final phase of the SEXTET approach involved the transfer from the third culture experience to the experience of working in the host culture as a PCV. The third culture experience has provided a rehearsal of a system for cross-cultural interaction, with provisions for testing, feedback, evaluation, and modification before it is tested in the host country itself. If the model has been successful for the trainee in the third culture, it can be expected to be effective for this same person as a PCV, with some modification.

Many questions will have been raised about the culture of the host country. The trainee will now have a need for information. This can be provided in many ways--films, lectures, panel discussions, reading materials, etc.; but is more effective the more personal and direct it can be made, by interaction with staff members who have been there, RPCVs, and host nationals in the program. Other trainees can be important resources. They can not only share information and ideas about the third culture, the experience, models used, the host culture, experience as Volunteers, etc., but each trainee has accumulated a great deal of information about the other trainees that can be most helpful if it is shared with them .

Reactions to Strangers in the Community

A valuable and rarely utilized source for learning is the community where the training takes place. Whether a small Colorado mining town, a Louisiana country seat, the North Carolina capitol, a Utah farming community, or midtown Manhattan, each community can present a wealth of problems, misconceptions, and discoveries for the trainee. Most communities usually host to a Peace Corps project are aware in some ways of their presence. Some are confused, many are openly hostile or suspicious, particularly to the longer-haired or shorter-skirted members. Despite the obvious potential, trainees are rarely asked to see this local community as a part of their learning experience. There are exceptions--trainees in a medical program in south Texas, for example, assumed the responsibility of making the Peace Corps (and indeed international aid) seem respectable and responsible to medical circles there. They were successful enough to have the head of the local hospital board attend their farewell banquet, and apologize for his earlier attempts to convince others to boycott the project. The learning gained in the process, for trainees destined for a very traditional society and a structured job in a strict medical bureaucracy, are obvious.

Trainees venture into the local communities often, for shopping, beers, laundry, to see the doctor, etc. How aware are they of local reactions to them? Do they consider their dress, comportment, or manner important? Or will all of that only begin to matter overseas? The confrontation between the young Peace Corps trainee and the middle class or small town community that usually surrounds his training site can be one of the most challenging and emotionally charged he may have to deal with--carrying all the weight of the recent years' misunderstanding. It is a fact, unfortunate for our society, but very useful in training, that many of the bearded, long-haired trainees will encounter hostility and insults in much of inner America. In the community around at least one training center, for example, it is not unusual for trainees to be knocked about in the local bars, or for carloads of local youth to "blitz" the training site, trying to pick off stragglers. How does a young man respond to a remark that has every indication of leading to a fight--perhaps a seriously uneven one? To what extent should he sacrifice his own ego to prevent an awkward or unfriendly story in the next morning's papers?

Should trainees take local prejudice into account when it questions their personal dress, grooming, behavior? Do they find conversation with the local townspeople dull, gossipy, lacking intellectual or cosmopolitan content? Do they find the community narrow-minded, concerned only with its own interests, self-centered, and intolerant? Is religion and its external trappings a dominant force? Are the people xenophobic and suspicious of strangers? Do they have difficulty in understanding or believing the Volunteers' motivations for service? The list of usual trainee complaints could go on, but it begins already to sound familiar. Will the magic of a foreign land really make all of these same problems bearable?--Or the trainee more accepting or tolerant?

Procedure

Training programs can concentrate on developing sensitivity to these questions, and perhaps to the local community as a "third culture." Exercises such as the behavior contrast model or the cross-cultural comparison exercise (Section C) could be used, as could much less formal observation and reporting, which should include trainee reaction to the community and what they can read of its reaction to them, as well as the information they can gather about it. Focus on this relationship with the community could greatly help the trainees in their study of the American culture, and themselves as a product of that culture, as well as the reactions to strangers in a community.

This orientation could of course continue throughout the training program. Problems, even scuffles, quarrels and sharp words, should be brought back to the training group for discussion and capitalized on as learning experiences. The learning potential in this kind of interactional scrutiny is enormous, and one that has rarely been utilized, usually because there has been "no time." The cultural and value differences in the past, also, have been subtle enough, and the forms of politesse so similar that much of the confrontation has been obscured. The widening generation gap may make this no longer so true--in any event few trainees will dispute that there is a cultural division present.

COMMUNITY INVOLVEMENT

Community involvement or participation in the actual workings of a community is a further step, and perhaps the most important one, in learning how to become part of a new social grouping.

This involvement often includes a part of the technical training, and requires the trainees to function in a job or project role (often similar to their PCV jobs) in the new community. The staff, in order to make the project or job meaningful to the host community as well as to the trainees, should usually provide a framework for the trainees' involvement. The trainees then attempt to accomplish a worthwhile project efficiently in a third culture. There are, of course, many different emphases that can be placed on such an experience. The involvement, for example, can be used largely as a method of moving further into the community life in order to continue exploration and understanding of the community processes, or emphasis can be on performing the technical skill in a new context (e.g., many practice teaching programs). Some balance between the project and the exploratory emphasis should be most worthwhile; the emphasis will, of course, depend on the particular program's resources and needs.

At this point, because of the greater time periods involved, we should point out the inevitable conflict between the demands of language and community involvement. Unless the community is the rare one that speaks the language the trainees are learning, there is almost certain to be a loss in language time, in concentration and in energies brought to it. This is particularly difficult if the trainees will be spread out in several areas. The priorities must be carefully considered and any compensatory measures possible arranged for in advance. Language instructors could even be assigned community stays similar to those of the trainees; this would place them on-site for classes and provide valuable cross-cultural material as well as what could be a memorable experience for them. Considerable ingenuity will be, in any event, required. Following are descriptions of two programs, showing their organization, some of their problems, and their orientation.

Exploration Orientation

The Virgin Island program described by Steve Guild* compromises between the straight exploration format and that of active community participation, but exploration is the focus. Trainees are there, for involvement, affiliated with on-going projects in a community. These are usually simple tasks, since in fairness both to the trainees and to the host community nothing else can be undertaken in the time allowed. Trainees might be assigned to local organizations, painting school rooms, cleaning up slum parks, etc. They would, however, be expected to continue a sustained community exploration during this period, and their reports on their analysis are stressed. Careful programming is, of course, crucial for success. We quote from some of the VITC material on their experience.**

"A brief summary of community involvement with one agency may serve to illustrate some of the problems and some of the opportunities in having an extensive community involvement portion in a program.

"Twenty-five trainees participated with an organization which concentrates on poverty areas, and uses primarily people from the community as its field workers. After a few halting starts they found themselves painting a recreation center and cleaning up a deserted lot. To them, this wasn't their idea of community involvement; they felt they were being used and weren't getting to know the people. They saw little relevance of what they were doing to the job they would be doing overseas. They felt they were in a bad position and wanted to get out. In several unscheduled evening meetings, the trainees discussed their situation but were undecided on confronting

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*Preparation for Action
**Guild, p. 22.

the director of the agency as a group. Finally, when a part of the group did, they found they hadn't understood her viewpoint at all.

"It was pointed out that this might happen overseas and that at some time during their two years as a Volunteer they might be used. Parallels were also drawn to the bureaucracy they might have to deal with in their jobs. If they didn't have ways of meeting people set up, then they should make their own way. In essence they should find a way to make the best out of the experience. It was probably the most controversial and most important issue during their community development training."

Instruction to the Trainee for Community Involvement*

Your job as a Volunteer will consist of more than the practice of a certain specialized skill. You are expected to develop a commitment to the community in which you live. To do this you must know and understand your community, and training can increase a Volunteer's ability to do this.

We believe the most effective way to learn about a community is to participate in the activities of the community. This is why we have arranged for you to have various experiences on St. Thomas. Hopefully, through your contact in the schools, at the recreation center, the various projects and informal contacts you have with people you meet, you will begin to formulate an idea of what it means to be a participant in a community and an unfamiliar one in particular.

But just the experience is not enough. Unless trainees learn from their experiences and begin to look at things differently because of what they learned, little will have been gained. The formal discussions we will be having are one of the best ways of sharing your experiences, within a framework of specific topics.

There are four goals for the community involvement and the discussions:

1. To learn and practice some of the skills of community development or involvement (observation, dialogue, investigation, reading, etc.).

2. To gain an understanding of what a community is, how it operates and how individual communities differ (structure, values, norms; learning needs; planning to meet needs, attitudes and values of co-workers, friends, etc.; learning to work within the confines and ambiguities of an existing program).

3. To gain an understanding of the ghetto, Indian, rural, etc. community through comparison and contrast with your home community and the host community.

4. To gain an understanding of one's role as a Peace Corps Volunteer (how you are viewed, what you are really doing, what you will leave).

In order to give some structure to the discussion, we will organize each one around one of the topics below. In the discussions, however, we will continually raise the questions implied in goals 1, 2 and 4.

Topics Suggested for Observation/Discussion

1. Race and Color

   Attitudes
   Overt and Covert discrimination

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*Guild, Appendix B-IV. (Specific Caribbean terms have been changed)

2. Schools and Education
   Attitudes toward education
   Formal education of adults and youth
   Informal education
   Relationship to social status

3. The Family
   Role of parents
   Children's relationships
   Extended family
   Importance in their society

4. Entertainment and Recreation
   Attitudes toward work and play
   Activities and use of leisure time

5. Money
   Jobs and working day
   Use of money
   Value in the culture

6. Religion
   Importance in daily life
   Attitude toward church attendance
   Superstition and beliefs
   Influence on work and leisure

7. Politics
   Attitudes toward organizations and government
   Interest in politics

8. Community Communications
   Relationships between different elements in the community
   Ways in which different elements communicate
   Communication blocks

Technical Orientation

Another well programmed combination of the two aspects, exploration and involvement, with the emphasis on technical performance, technical proficiency and effectiveness in another culture, was developed for the Afghanistan XV health program.* The staff, training village health workers and smallpox vaccinators, were faced with the conflict between their preference of giving the trainees considerable responsibility for their own training, and the requirements, linguistic and professional, set by the program needs overseas. They left, however, much of the program structure (rules of conduct, organization of physical education, even presentation of topics in the technical studies component) to the trainees, so that they had been prepared to assume a creative and active role.

Arrangements were made with a nearby Indian reservation for the trainees to live with Apache families there for the third week of training. Toward the end of that week they would work with National Institutes of Health teams who were doing a diabetic survey of the Apaches. The trainees had a primary role in the survey that included convincing the people to take part in the survey, organizing them in central places and keeping records for the NIH team. A few of the trainees became involved in taking blood samples as well. Initial preparation included a lecture on diabetes by an NIH expert, technical instructions by the same physician, and a review of interviewing techniques by a fellow PCT.

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*Afghanistan XV Final Report on Training

Logistical arrangements made by the staff naturally narrowed the options open to the trainees. The staff was caught in the choice between guaranteeing the contribution that would be meaningful and acceptable to the host community and the desire to have the trainees define their own role in and relationship to the community. The training staff stated in their final report:

"Ideally it would have been beneficial to have the trainees structure the entire program, but such was not possible, primarily because of the number of agencies involved--Peace Corps, National Institute of Health, Division of Indian Health, and the Tribal Council. There were also too many other givens--time of test administration, location of the test, trainees' area of responsibility, and the insistent participation by outside personnel (DIH, NIH). The only unstructuring we could put in was that the girls had to decide how to set up the designated work area, how to approach each of their own communities, and then how to run the actual screening process. Nonetheless, there was enough lack of structure to create confusion and discomfort among some of the trainees. As the week progressed and 'experienced' trainees helped the new teams, the process became smoother and the PCTs became more perceptive. Each session was followed by a critical analysis by the peers and staff covering:

1. communication with the local people
2. organization and efficiency
3. sensitivity, interpersonal relationships, insight
4. professionalism
5. perseverance (motivation)
6. health education

"We were often reminded of the necessity of giving the trainees middle-level administrative skills.* This is something that must come from experience. Looking over the whole emphasis of our program where the girls had to organize many of their own activities, both technical and cross-cultural, plus this small experience on the reservation, I think that experientially we hit upon this area; and through feedback sessions and discussions of interpersonal reactions we attempted to make the girls conceptualize different approaches and problems of administration and organization. Community exploration and investigation was not neglected during this period."

The cross-cultural coordinator reports on this final aspect: "The trainees participated in their preparation by writing a proposed cross-cultural comparison scheme** for middle class American and the Apache community. They outlined what aspects of history, economics, education, health, etc., should be known in order to work effectively in a community, with the idea that they would be discovering much of this information during their week on the reservation. The object of the exercise was to focus their attention on the possibilities for learning on the reservation and to avoid a tendency to return with only a series of interesting but unconnected stories. Three of the five groups turned in well constructed, comprehensive schemes, but two dealt with such generalities that little thought or effort was apparent." . . .

"Some of this confusion might have been avoided by more precise directions in assigning the cross-cultural schemes. Directions as to format should be avoided, but the assignment could have been clarified by another kind of suggestion. We might have asked the trainees to imagine that a good friend was going to be a VISTA volunteer on this reservation and she had asked them for information that would help her in her work there. The cross-cultural comparison scheme would have been an outline of the kind of information she needed.

"During the week on the White Mountain Apache reservation the trainees lived with Apache families in seven different communities. In cooperation with the Tribal Council and the United States Public Health Service the trainees organized and instrumented a diabetes screening program in their communities. They visited the Apache homes in their area and attempted to convince those over 35 years old to take the test at an appointed time and place. The day the test was given in their community they distributed bottles of dexacola used in the test to the individuals who were taking part, and sometimes arranged transportation for those at a distance to come to the community center for the blood test. The staff's role was to provide transportation and communication between the widely separated communities and to appraise and advise the techniques used by the trainees during the testing. Staff did not visit individual trainees in their Apache homes, nor see them outside of the screening situation.

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*Editor's Note: An important and often neglected skill.

**Editors' underlining. For an example of the technique used see Section C.

"Our philosophy concerning the third culture experience was somewhat determined by the limitations of time. While, ideally, trainee observations and experiences should be discussed periodically during the experience, this was confined because of time problems to informal conversations at the screening sites. We also felt it important that the trainees have a definite job to do on the reservation and that their week should make a contribution to the Apache community. The screening assignment limited the time they could spend with their families, but widened their acquaintance with the community and provided excellent experience in public health projects."

Discussion and Follow-up

One of the most difficult aspects of third culture training is also the most important: how to relate what was discovered and learned there to the training program as a whole and to service as a Volunteer. Much of this was done through technical critiques; such concepts as establishing rapport, professionalism in attitude and method, and responsibility and cooperation with the other workers were discussed at the conclusion of every screening session by the technical staff and specifics were pointed out to the trainees. We had planned to use a cross-cultural comparison as a basis for more general discussion, but a suggestion made by the trainees while on the reservation seemed more valuable. Since each of the seven communities in which they lived had its own special characteristics, they wanted to present their communities to the rest of the group, pointing out similarities and differences and how they affected their work. Staff supported the idea and it was successful. The trainee presentations of their communities were well-organized and perceptive and included many of the concepts that had been a part of their cross-cultural comparison studies.

At the conclusion of the presentations the trainees were asked to evaluate themselves in terms of their reservation experience and to give a projected evaluation of their performance under similar conditions over a two-year period. Questions were directed toward the ability to work in unstructured situations, to relate with warmth and interest to the Apaches, to learn from the experience and to work effectively when faced with frustrating circumstances. This was the third evaluation they had done and the focus had moved from group to individual to self--all three would be subject to continued evaluation throughout the program.

Through their presentations the trainees had, in fact, given a community description of the White Mountain Apache Reservation. We asked each trainee to select the ten most important problems that would affect them as workers there and to come to a consensus on the list in their small groups. In the "community (all the training staff and trainees) meeting" that followed, it became obvious that many of the problems encountered on the reservation were very similar to those affecting Volunteers in Afghanistan. Staff challenged some of the groups on a few items and the trainees defended their choice. Critical questions from staff should be introduced into a "community meeting" format as soon as the trainees have achieved a reasonable amount of confidence in the results of their small groups. If the challenge comes before this confidence has been developed, the trainees may retreat into silence or give up their ideas and the opportunity for a constructive interchange is lost.

ANALYSIS OF CROSS-CULTURAL EXPERIENCE

Instructions to Staff

Procedure

Following a third culture experience, it is useful to spend some time analyzing the experience itself. A very effective exercise has been developed by Linda Abrams, Cross-Cultural Coordinator for the Afghanistan XV training program.

An example of instructions given the trainees follows and should be self-explanatory.

Purpose

This exercise allows the trainees to examine and evaluate their own very personal experience, which should have been very similar to the experience they would have entering a community as a PCV. Although they were prepared to analyze and compare the culture they visited with their own culture, they were not prepared specifically for the kinds of problems they invariably would encounter. The analysis of problems thus occurs within the framework of considerable understanding of the differences between the two cultures, and provides an excellent basis for similar analysis of problems in the host country as PCVs. This exercise provides the assessment officer with data regarding each individual's understanding of and reactions to the third culture experience, which should provide some indication of the kind of reaction he might have to the host culture as a Volunteer. Some trainees may wish to discuss the experience with the Assessment Officer and may find that they are not prepared or do not desire to work in another culture, at least at this time.

(Example of Instructions to the Trainees)

Name ____________________________________

Discussion Group No. ____________________

On the basis of your own experience and the reports you have heard from trainees in other Apache communities, what do you feel are the ten most important problems, issues, or conditions that would affect you as a health worker in the White Mountain Apache Reservation? Rank order these problems--the most important is given the number 1, the second in importance number 2, etc. Give a specific illustrative example of each problem and its effect whenever possible. Hand in one copy of your list to Linda Abrams before your Discussion Group meetings at 1:30 on Tuesday.

Take the other copy of your list to your Discussion Group and there decide on the ten most important problems, their ranking, and examples with the other members of your group. Each Discussion Group will report their list for discussion at the community meeting at 3:30 p.m.

SELF-ANALYSIS FROM CROSS-CULTURAL EXPERIENCE

Instructions to Staff

The following exercise was developed by Linda Abrams, Cross-Cultural Coordinator for the Afghanistan XV training program. Each trainee completes the Self-Rating form evaluating his experience in the third culture community and predicting how he might react in a similar community under similar conditions for the next two years. The completed rating forms are turned in to the staff. Staff, particularly the Assessment Officer, should read the forms carefully, noting any uncertainties or ancipation of difficulties. The staff, again particularly the Assessment Officer, should be available for counseling with any individual who would like to discuss the rating.

After completion of the rating form, trainees should meet in Discussion Groups to discuss the issues examined in the form, their own feelings and reactions to the cross-cultural experience, and any anxieties they might have about their continued service in a similar community.

Purpose

This exercise helps the trainee examine and analyze his own very personal experience in the community and to generalize beyond this experience in an attempt to predict his ability to live and work effectively in such a community over a period of two years. In the Discussion Group he is able to discuss any problems he might anticipate or anxieties he might have with supportive persons who have shared the experience and undoubtedly will have similar problems and anxieties. Together they can seek solutions to the problems they anticipate and help one another explore strengths, weaknesses, and possible areas that need to be examined further or worked on in training.

(Example of Self-Rating Form)

Name ______________________________

Discussion Group No. _______________

SELF-RATING
ON RESERVATION EXPERIENCE

Each question on this form asks you first to rate yourself in regard to your week on the reservation, then to give a prediction for the next two years. Tabulations will show general tendencies within the group, not individual ratings.

1a. How did I relate to my Apache family? Was my manner friendly and accepting as opposed to impersonal, hostile, or unfriendly?

1	2	3	4	5	6	7	8	9
hostile and unfriendly				impersonal				friendly and understanding

1b. How would I relate to such a family over a two-year period?

1	2	3	4	5	6	7	8	9
hostile and unfriendly				impersonal				friendly and understanding

2a. How did I relate to the Apache community?

1	2	3	4	5	6	7	8	9
hostile and unfriendly				impersonal				friendly and understanding

2b. How would I relate to such a community over a two-year period?

1	2	3	4	5	6	7	8	9
hostile and unfriendly				impersonal				friendly and understanding

3a. How did I communicate my purpose and project to the community? Were my methods and explanations meaningful and complete as opposed to partial, confusing, or misleading?

1	2	3	4	5	6	7	8	9
confused and misleading				partial communication				meaningful and complete

3b. How could I communicate my purpose and project to the community over a two-year period?

1	2	3	4	5	6	7	8	9
confused and misleading				partial communication				meaningful and complete

4a. What was my ability to adapt or modify my own values and standards to the needs of the project or the community?

1	2	3	4	5	6	7	8	9
completely unwilling to adapt or modify my own values				maintain my own values but accept others				completely willing to abandon my own values and standards

4b. What would be my ability to adapt or modify my own values and standards to the needs of the project or the community over a two-year period?

1	2	3	4	5	6	7	8	9
completely unwilling to adapt or modify my own values				maintain my own values but accept others				completely willing to abandon my own values and standards

5a. How well did I work with the other Peace Corps Trainees in my community? Did we share work and responsibility equally, waste effort by working without organization, or work in conflicting patterns and degrees?

1	2	3	4	5	6	7	8	9
work in conflicting patterns and degrees				waste effort by working without organization				work and responsibility shared equally

5b. How well would I work with the other Peace Corps Trainees in my community over a two-year period?

1	2	3	4	5	6	7	8	9
work in conflicting patterns and degrees				waste effort by working without organization				work and responsibility shared equally

6a. How willing was I to work on this project that demanded a high degree of interest, energy, initiative, and perseverance and had few outside rewards or reinforcements?

1	2	3	4	5	6	7	8	9
extremely poor worker		did only what was necessary to get by		about average		quite hard-working		extremely hard-working

6b. How willing would I be to work on a similar project with similar demands over a two-year period?

1	2	3	4	5	6	7	8	9
extremely poor worker		did only what was necessary to get by		about average		quite hard-working		extremely hard-working

7a. To what degree was I responsible and dependable in my work during the week? Could others count on me to do what was expected of me or what I had agreed to do?

1	2	3	4	5	6	7	8	9
extremely irresponsible		quite irresponsible		average		quite responsible		highly responsible

7b. To what degree would I be responsible and dependable in similar work over a two-year period?

1	2	3	4	5	6	7	8	9
extremely irresponsible		quite irresponsible		average		quite responsible		highly responsible

8a. What was my ability to tolerate frustration and to continue to work effectively even when faced with lack of cooperation, resistance or hostility?

1	2	3	4	5	6	7	8	9
completely unable to tolerate frustration				moderately able to work or tolerate frustration				outstanding ability to tolerate frustration

8b. What would be my ability to tolerate frustration and work in a similar situation over a two-year period?

1	2	3	4	5	6	7	8	9
completely unable to tolerate frustration				moderately able to work or tolerate frustration				outstanding ability to tolerate frustration

9a. What was my ability to work in an unstructured situation and to tolerate lack of direction and organization from an outside source?

1	2	3	4	5	6	7	8	9
completely unable to work				moderately able to work				outstanding ability to work

9b. What would be my ability to work in an unstructured situation and to tolerate lack of direction and organization from an outside source over a two-year period?

1	2	3	4	5	6	7	8	9
completely unable to work				moderately able to work				outstanding ability to work

10a. How much did I benefit from the week on the reservation as a learning experience? Were my observations fragmented, scattered and confusing, or did I attempt to understand general cultural patterns, values, and behavior?

1	2	3	4	5	6	7	8	9
fragmented and confused observations				beginning to understand cultural patterns				complete understanding of cultural patterns

10b. How much would I benefit from two years on the reservation?

1	2	3	4	5	6	7	8	9
fragmented and confused observations				beginning to understand cultural patterns				complete understanding of cultural patterns

FIELD TRAINING

One of the most significant and highly rated segments of training at centers that have tried it is field training. They have found that there are few substitutes for an extended experience in a third culture. (The following comment is from the VITC manual, "Preparation for action.")

A three to four week stay in an unfamiliar setting engaged in work often similar to that which the trainee will be doing overseas is probably the most relevant kind of training. The prospective Volunteer has an opportunity to confront many of the frustrations and problems that he will likely face in his host-country. Simple living conditions and unusual food, a new face in a strange community, a slower pace of life, lack of structure and direction from above are common experiences for most trainees during field training. No matter what they have been told or seen, direct contact with those same things is somehow different. Often the intellectual perception of what will happen is quite different from the emotional feeling that actually occurs. For some it is an exciting and fulfilling experience; for others it is depressing and disappointing. For all it is probably the time they think most deeply about being a Volunteer (see Resignation Letter, following).

Field training should be a natural sequel to community exploration and involvement. By the time it begins, all trainees should have given thought to various approaches to community exploration which they can experiment with during field training. Building on the previous experiences they should enter a different community with greater ease and have an increased ability to sense the structure of the community. At the end of field training they should be prepared to approach their host-country community with greater understanding and sensitivity than they would have had six or ten or twelve weeks before.

Preparation and Orientation for Field Training*

A good amount of staff and trainee preparation is necessary for field training.** Contacts must be made with the local government or responsible agencies. If the area is a new one, a staff member must survey it and agree upon housing, work, etc. with the host government. Hotel, transportation and housing arrangements, if required, have to be worked out. Staff members and trainees must be oriented to their role. During field training, training staff members serve a role similar to overseas representatives, and through individual visits and occasional conferences try to help the trainee conceptualize his experience. And their responsibility for assigning trainees to projects requires as careful program as that done overseas.

Procedure

In the pre-planning sessions and during the weeks before field training begins, the staff outlines the purposes of field training for that program and establishes their expectations of trainees. Through these meetings the important issues that arise during field training--how the trainees will be evaluated, what can be expected from them, what kind of housing should be established as the norm, how administrative details will be handled--are discussed and agreed upon. These agreements form the basis for the instruction sheet handed out at the orientation meeting for field training. After the general session a staff member supervisor usually meets with his trainees to explain how he sees his role as a supervisor. He may at this time discuss case studies or critical incidents built on field training problems.

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*Guild, p. 25.

**Emphasis the editors.

Trainees are generally expected to find their own housing during field training. There is often a tendency, understandable, on the local officials' part to want to show the trainees the best side of the community; to feel that trainees, since they are like tourists, could not live in "sub-standard" housing, and to become somewhat insulted at a request that they live in "typical" housing.* All trainees do not find the ideal, but they usually discover more appropriate housing than do the local officials. They are given an allowance for room, board and incidental expenses, and have often spent almost their entire allowance for housing. Some experienced staff feel it would be better if housing were pre-arranged; others feel that the experience of going into a community and finding housing is more beneficial to the trainees.**

One of the problems with all community experiences, or field training, is the trainee's desire to make some observable and lasting contribution during his stay. There have been situations in the past when trainees have encouraged local people to start a community center or other projects without fully investigating the community and then left before it was finished. This is poor training, and unfair to the host community and can cause public relations problems for the training staff.

Also, conducting a language program during field training is difficult. Because the trainees are usually spread out over a large area, it is hard to arrange transportation and space for language classes. Careful planning of transportation and class schedules can alleviate some of the problems and allow trainees to live outside the capital city. It is obviously impossible to have a total immersion program in these circumstances.

Discussion and Follow-Up

Upon the trainees' return to the (training site), their experiences are drawn together and related to their overseas service through case studies, group discussions, talks, etc. There is usually a general evaluation and further development of their methods of community exploration. Any technical skill training that needs to be followed up is done at this time. The period also becomes a time when many trainees reflect on their experience and make the final decision, after long talks with individual staff members, whether or not they want to become a Volunteer. (See Resignation letter.)

One of the concerns about this follow-up week is the effective use of the time. Because field training is often the high point of the program, returning to the Center is often an anti-climax. No matter how interesting or exciting the last week of the program might be, it is difficult to sustain trainees' interest at the end. A short period of time after field training has proved to be the best, perhaps six to eight days for administrative matters and final boards. However, there is a great deal of value in giving the trainees a longer period of time to think about their decision, talk with other trainees and staff members and let the field training experience sink in before going overseas. Each program tries a new way of handling this last week, but the optimum period of time hasn't been found yet.

The emphasis at the VITC on the experience which a Volunteer has during training is probably its most significant feature. Theoretical information the trainee is given in the classroom can be made more relevant and clear by testing his knowledge in a real situation; this has been born out by trainee response to field training and other parts of the program. Compared to average trainees, those from the Center go overseas with more confidence in their ability to do the job, better prepared to start their work and more confident of their decision to be a Volunteer.

We have not discussed one of the most important aspects of the field and third-culture training--its introduction of a new reality into the assessment and selection process. As was seen in the Afghan XV Evaluation Form, most of the learning involves a personal matching against a new environment. Steve Guild's manual Preparation for Action discusses this process and connection well and comprehensively. A letter of resignation taken from Guild's manual will help to make the relevance clear. It might be helpful to use this letter as a Handout to trainees at some time during their third-culture experience.

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*Editor's Note: This proves equally true in dealing with Indian reservations, urban slums, etc.

**Amount of time and availability of housing will have to be considered before making a decision. Often the community will insist on arranging housing.

For a discussion of objective see the following Handout to Trainees.

(Sample Instructions to the Trainee)

Field Training for Country X

Purposes

1. To continue to gain the cross-cultural and interpersonal experience that was begun in the community exposure in order to give the trainee a chance to evaluate and demonstrate his desire and ability to work in the host country.

2. To create a dialogue between the trainee and the people of the community that will be mutually worthwhile, and which will serve as a basis for the two-year service as Volunteers.

3. To give the trainee on-the-job training in the job situation in which he will be involved as a Volunteer.

4. To enable the trainee to implement and practice the methods he devised for looking at the community, emphasizing the understanding of people and the processes of change.

Role of the Trainee

1. The trainee will be assigned to his community and to his specific job.

2. He will be asked to find his own housing either with a local family or by himself. He will be asked to choose this housing based on its appropriateness for his forming close relationships with the local people and for becoming constructively involved in and learning about the community. Commercial rooming or boarding houses, hotels, etc. will not be considered acceptable housing. The trainee should make clear that his housing arrangements are temporary and that it may be necessary for him to move during training and almost certainly at the conclusion of field training.

3. The trainee will be asked to develop relationships which enable him to participate actively in on-going activities with the people of his community. He will be expected to use this participation to help where he can; to strengthen existing relationships and develop new ones; to learn about the people and the community, and to privately explore and develop plans for possible ways he could help the development of the people and the community if he were a PCV there for two years. He will be expected to carefully avoid unnecessarily building any expectations on the part of the people regarding long term projects. He is not to actually initiate any projects on his own during this training period except for those which would be completed in the time he will be in the community.

4. During the first week of field training he will be expected to begin to develop relationships and begin learning and planning relative to his specific technical job area. He may wish to observe or join in some of the activities at the site or central office for his technical job. He should not become involved in the duties of his technical job at this point,* but should try to develop an understanding and sensitivity for why things are the way they are, how and where he will fit into the existing community and social structure related to this job, and how his work will effect the greater community.

5. During the second week he should begin to practice his technical speciality and assume the responsibilities of his technical job on a limited basis (up to 12 hours per week).

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*Editor's Note: This is desirable but will depend on the logistics of the specific program. Priority always should be given to the host community's needs.

6. During the third week of field training he should take on more of his technical job responsibilities so that by the end of this week or the beginning of the fourth he is working full time in his technical job area. He should keep in mind that his specific technical job is only part of his job as a trainee (as it will be only part of his job as a Volunteer) and he will be expected to continue his purposeful participation in the community as outlined in 3 above.

7. In order to clarify his own feelings and ideas and to provide the staff with a starting point for discussion with the trainee, each trainee will be asked to keep a daily record of his activities,* which should include the following:

a. What he has done that day.

b. What he has learned about the community that day.

c. How he feels about living in a different culture, and what problems he has experienced that day.

(Note: The daily written record should be about one hand-written page.)

8. Each trainee will also be asked to use the information and skills he has gained to prepare a particular topic for presentation to the group on his return.

9. Each trainee will be asked to participate in one conference at the end of the second week where presentation topics will be chosen and will probably be asked to participate in one other conference the third week.

10. Naturally each trainee will be expected to use part of his time during field training to plan what he would do as a Volunteer in this assignment considering such factors as the reasons for present conditions, the needs of the people, and how he would function as a Volunteer in the fullest sense of the word.

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*Editor's Note: The discipline of regular note taking has proven to be an invaluable aid in giving the experience meaning.

(Sample Instructions to the Trainees)

The Role of the Staff in Field Training*

The role of the staff is to help you to better evaluate your own reactions and performance so that you may correct your mistakes and learn as much as possible from this experience. It is also to relate your field experiences to the role of a PCV, and supply additional information and viewpoints to increase your effectiveness, knowledge, and preparation for becoming a Volunteer.

The staff member will go over your daily notes with you and also spend time with you at your job and in your community gaining information from direct observation, conversation with you and other members of the community, and all other available sources. While he will be trying to understand and work with you on the basis of your total behavior and everything that you do as a person in this environment, he will be focusing on such areas as your adjustment to the situation; the nature and extent of your relationships in, participation in, and understanding of the community; your ability to analyze what you perceive; your ability to plan and direct your own activities in a mature and responsible fashion; your technical skills and ability to handle your specific job assignment, and your ability to plan and carry through what you would do as a Volunteer.

During field training he will also be preparing an evaluative and descriptive report, partially in rating scale form, of your total behavior, reactions, adjustment, attitudes, working relationships, activities, initiative, maturity, and all that you have demonstrated during this field training. This information, much of which will hopefully have already been reviewed with you, will be used together with everything else learned about you from all other sources to make decisions about you regarding whether you should be selected as a Volunteer.

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*Guild, "Preparation for Action."

A Letter of Resignation after Field Assignment

July 28, 1967

This is an extension of the letter of resignation we sent Peace Corps, Washington. It is also an explanation and an apology for our abrupt withdrawal from the Sierra Leone Chiefdom Development Project.

At present I am employed with my brother, unloading watermelons for $4 an hour. My wife is working with a bank. We have not yet been home a week. We are directionless and, at the moment, quite discontent. The only future we can look to is my imminent induction into the army. We are renting, for the time being, an old studio apartment and I'm looking for a Volkswagen to get around in. Depressing, isn't it? Then why, you might ask, are we here and not still on our Island Paradise?

When we left Salem Village on Montserrat, nothing in the world could have been as depressing as that tiny half town. We were not there long when we found that we just couldn't hack it. We found ourselves frustrated by an accumulation of physical discomforts, insecurities, and an over-riding inability to define our role there. The people of Salem were everything we were told they would be, pleasant, sincere, extremely friendly. The village itself was beautiful, set into the side of a green mountainside, overlooking a panorama of the Caribbean. St. Kitts loomed through the clouds across the sea.

Our final statement on leaving was that there was nothing in the world wrong with Salem Village or the island. Everything was fine in Salem. The only problem was that we were there and we didn't belong there.

We had thought our hang up would be diarrhea, bugs, heat, poor food, and all those other petty things that can present a real problem if you let them get the best of you. We thought that we had licked most of these problems during the St. Croix stay, and we almost did. We were not prepared, however, for a much more fundamental problem: cultural alientation or "What the hell is going on around here?"ism.

This feeling, which eventually led to a dread of that pretty little place, expressed itself best in the communications problem. We found ourselves incapable of communicating effectively and satisfactorily with the people of Salem. Once again, this was our problem, not theirs; we knew we were outsiders and never asked "Why can't these people speak more clearly?" It was solely a question of "Why can't we understand these people more clearly?"

Fortunately, my wife and I share these feelings, just as we share our present listlessness. On the morning of our second day there we both got up at 5:30 to work with the family. Jane went with the little girl to feed the chickens or something. I hiked with the farmer to tie up his goats and cattle on the mountain. We walked about two hours, him leading, cutting a path with his machete through the jungle.

"This is THE Peace Corps experience," I told myself. And then I asked myself:

"Do I want to do this tomorrow?"

"No," I answered myself.

So you see there was that moment of revelation, that sinking instant when you realize that theory and application are miles apart and you feel that you weigh 650 pounds and have no arms or the desire to have them.

Steve Guild, our project director, put that feeling into focus when he said that it's easy to intellectually visualize the experience, but it is not the same as actually experiencing it totally. This is why we feel the Island experience is such an excellent, important part of P.C. training. Without it, we might have gone happily along, building little latrines, studying Krio, and playing volleyball and going into town on the week ends where we could look down our noses at the tourists in their gaudy Aloha shirts. I half think to buy one of those garments as soon as I can, and wear it like a brand of my WASPisn American weakness.

We felt quite sure of our decision, however, during the long wait for overdue planes on Antigua, sleeping at the hotel on that island where we had arrived in so much pomp and self-splendor, so much gathering friendships and shared new experiences. But even though the trip home was just one long reversal, in geographical and emotional direction, we retained a great deal of certainty that we were doing the right thing, even when the plane landed in L.A. (and that is a real test of anybody's certainty).

A staff member talked with us for about two hours on St. Croix, in the ghostly empty camp where we finally were able to eat off trays. He gave us the choice then to return to Montserrat, and the vision of the plump, singing island so near at hand seemed succulent and inviting, especially when we put it up against twenty-four hours of flying to what many people consider the arm pit of the world (ask any of us that live there). So we told Logan no, and again no, and no, and no, and we put our tails between our legs and got the hell out of there.

Still now, looking back, we see our incompatibility with the Peace Corps. We don't belong in Sierra Leone and so we won't be going there. We feel that the loss is not Sierra Leone's or the Peace Corps', but only our own. For this self knowledge wi tel God tenki!

We certainly can never feel that the Peace Corps episode was a short lived fiasco. Perhaps we had more of a culture shock returning to the smog capital of the world than any of you will have after two years in Sierra Leone, and it has been an important experience for us.

As much as we despise L.A. now, thinking back to the scrawny, three pound watermelon our farmer showed me, nestled in the side of his mountainous garden, and comparing it to the tons and tons of 40 lb. melons we unload every day, on their way to innumerable air conditioned, sterilized super markets, we can only look with awe and a kind of reverence at America. The same America that developed Disneyland, the freeway, Metrecal, the Pontiac GTO, we know, also gave birth to the Peace Corps, and people strong enough to serve and people realistic enough not to serve.

Sincerely,

A Final Note on Methodology*

"Training staff at the VITC found that none of the community experiences, in themselves, were enough. If they were isolated "happenings" with nothing to tie them together and relate them to overseas, or if there was no specific framework in which trainees could crystallize their experiences, they often found them interesting but not meaningful. Thus, the training staff devised a variety of methods to help the conceptualization process. There wasn't any right way; several methods were experimented with and developed in successive programs. Among these were:

"1. Emphasis on Writing

Before each experience a trainee had, he was asked to write what his expectations were, what he thought he would find out and what might be most significant about his experience. During community exploration, field training or other field experiences he would be asked to keep a diary of what happened, concentrating on the three areas. Following the experience, the trainee would write up what he had found out and what he felt he had learned.

"2. Emphasis on Group Discussion

This followed the same basic pattern but the crystallization process took place through group discussions after the experiences. Trainees were asked to keep notes which they would refer to during the discussion. Occasionally trainees would read aloud or exchange brief written reports summarizing their experiences. It would be the function of the discussion leader to bring out as much as possible about each individual's experience and then draw some conclusions from all of them.

"3. Emphasis on Individual Study and Reports

Another method used in the training programs relied heavily on the independent work of trainees, using the resources of the library and the staff to help in the conceptualization process. There were a moderate number of books on community development and analysis which would provide the trainee with a theoretical framework for his experiences. Both before and after the field work, he would have conferences with staff members in which he would relate what he saw, what he felt and what he intended to do with the information he had. The staff member would help him form his "method of approach" and then critique it after the experiences in order to see what had happened. Throughout the process the trainee was encouraged to come up with his own way of going about things, finding the way he was most comfortable with.

Most of the time in training programs the "method" would be an amalgamation of these. A typical program might look something like the following:

Step #1 - Home Town Experience

Trainee was sent a letter asking him to explore a portion of his home town using several different methods suggested in the letter.

Step #2 - Staging Experience

Trainees are given sheet with areas of assignment in the city and suggested activities.

Step #3 - Conceptualization of Home Town and Staging Experiences

Either in the staging city or immediately upon their arrival (on site) the trainees would gather in groups and discuss aspects of the experiences they had just been through with guided leadership. They would be asked to write their impressions and conclusions.

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*Quoted from a paper prepared by Steve Guild for the Guidelines.

Step #4 - Community Exploration Experience

Building on what they had learned through Steps #1-3, trainees are asked to go into (local) communities and find out what they can. They are encouraged to develop their own style and method for doing this. (Although the editors urge orientation to interviewing, discrete note-taking, unobtrusive observation, etc.) Trainees may review their analytical systems with a staff member before going out.

Step #5 - Follow-up of Community Exploration Experience

Upon their return through group discussion, interviews or written reports, trainees try to communicate what they've experienced and try to gain an idea of what a (local) community is like. They also are asked to point out good and bad aspects of their method of operation.

Step #6 - Relation to Cross-Cultural Studies

During the main portion of the program, the work the trainees have done in the community exposure exploration is constantly related to the country overseas by drawing parallel and conflicting situations where applicable. Trainees are encouraged to devise systems which they can use in the host-country. (They would also compare and try to learn from their personal reactions to the community experience.)

Step #7 - Preparation for Field Training

Trainees continue to work on individual styles they want to try out during field training. There may be further interviews or discussions but most is individual work.

Step #8 - Field Training

Trainees are encouraged to keep a diary of their experiences as well as their feelings about what is happening. They use this time (usually three to four weeks) to improve, revise or reject the method they've devised. Individual staff members spend more time than they are able to at the Center helping individuals with their methods.

Step #9 - Field Training Follow-up and Preparation for Overseas

Upon the trainees' return from the field, the staff will hold group discussions where trainees (who have usually been separated during field training) can share their experience and what approaches they have found to work or not work. They often revise and ask staff consultation on a final observational method to use in-country.

NON-RESIDENTIAL THIRD CULTURE TRAINING

A promising approach to third-culture training has recently been developed and tested at the Puerto Rico Center at Ponce. There all trainees live among members of a third culture throughout the entire training experience. The approach requires an experiential methodology that maximizes learning from daily experience, and is based upon three major considerations;

1. that the focus of training should be almost entirely on the Experiential process of "learning how to learn,"

2. that understanding the individual's process of daily intercultural adjustment takes primary emphasis throughout the training experience, and

3. that the third culture community can be used both as a data source and a testing ground.

Staff feel that immersion in a third culture for the duration of a training program affords maximum opportunity for a trainee to study a new culture on a first-hand basis; to study himself in the process of learning from and reacting to another culture, and to learn a great deal about his own culture, and himself as a producer of that culture.

Procedure

Upon arrival at the training site (or during staging) trainees are briefed on the objectives of the training experience. (See list following of objectives prepared by the staff.) Agreement is reached on the kinds of housing, of activities, etc. that seem most appropriate to these learning objectives, housing allowances are set, and trainees begin to locate their own housing. This could be within a family, alone in a rooming house, or with several other trainees in a rooming house or small apartment. (The major factors in making these decisions have been discussed in Part I, in the section on Third Culture Training.)

Whenever possible, trainees are assigned to a specific program in the community. This avoids creating the impression that the Peace Corps is merely using people as resources, and avoids doing so. It also provides the trainee with a role and responsibility more like that he will have as a Volunteer. Use of this model demands, however, that care be taken that the role does not obscure the primary objectives of learning how one learns about another culture and understanding one's reaction to it.

We include a week-by-week learning plan prepared by Mike Tucker, until recently Director of Experiential Training at Puerto Rico. Included are objectives, exercises, and discussion topics for each week, and a list of the objectives he and his staff have drawn up for the community experience. This list of objectives could, of course, be shared with the trainees, or form the focus for the introductory discussions of the training approach. The exercises mentioned are detailed elsewhere in Part II.

We would urge all training staffs who plan to use any kind of third culture experience to read this description, as it incorporates what is too often lacking in third-culture training--a plan for maximizing and conceptualizing the learning drawn from the experience itself. Too often the experience has been accepted as sufficient in itself--a very haphazard and wasteful approach. This well-thought out model could be adapted to any kind of community involvement, and would be an invaluable aid in most.

We would also like to point out that these same procedures can easily be used in a split-program and would be particularly effective in in-country training (and easy to adapt to this use).

Objectives

The general objectives for cross-cultural training according to the third-culture, non-residential model anticipate that at the conclusion of the training program the trainee will:

- Demonstrate an ability to learn how to learn from experience.
- Identify behavior patterns of his own that are conditioned by the North American culture.
- Identify and contrast elements of the North American culture with the Puerto Rican culture and begin to identify and contrast these with the culture of the target country.
- Identify the process of cultural adaptation and adjustment as it applies to his individual experience and be prepared to apply this process to his adjustment in the target country.
- Demonstrate the "adaptive" mode of inter-cultural adjustment rather than the "fight" or "flight" reactions.
- Demonstrate an ability to live and work effectively and comfortably within the Puerto Rican culture, in relation to Puerto Rican cultural referents.
- Be able to solve personal problems stemming from cross-cultural interaction in social or work situations.
- Demonstrate a consistency between experience, awareness, and communication in establishing genuine relationships with others.

These objectives can only be achieved for each trainee to the extent that he achieves the following interim objectives:

- Becomes actively involved in the Experiential learning process.
- Becomes actively involved with the people and culture of Puerto Rico.
- Demonstrates a willingness to risk himself, to be open, and to expose himself rather than maintaining a protective "wall" around himself.
- Owns up to his own behavior through non-defensively accepting feedback information and putting it to use.

These objectives are achieved through a series of learning experiences and exercises carefully designed to complement and maximize the day-to-day experiences of living within the culture of Puerto Rico.

An outline and brief description of these exercises, as they occur in sequential order, is presented below.

Week 1

Objectives: It is anticipated that each trainee, during the first week of the program will have:

- Experienced an initial intensive encounter with the people and culture of Ponce, Puerto Rico;
- Experienced the problems faced in learning about a community and its culture;

Procedure: During staging, the trainees are provided an orientation to the non-residential, third-culture training design in which the objectives and rationale are clearly stated. The logistics for transportation and location of housing and the training center are carefully described. In addition, the trainees are asked to complete the following in writing:

A. What expectations do you have for your first week of living and working in Ponce?

B. What do you think you might learn during this first week's experience?

C. What do you think might be most significant about your experiences during this week?

Also during staging, the trainees are asked to write down their experiences, feelings, and reactions as they enter the Ponce community and move through their first series of experiences. They are to note how they went about settling into the community, i.e., who they talked to, where they went, how they spent their time, etc.

During the first week of training in Ponce, small discussion groups are formed in which the trainees attempt to arrive at a common picture of their surroundings. They discuss each others' expectations before arrival, what they think they have learned, the methods of exploration used, and the influence of preconceptions and personal feelings on their experiences.

Week 2

Objectives: During this week, an intensive, three-to-four-day cross-cultural training laboratory is conducted. (See Section B for a full description.) The objectives for this training laboratory are for each trainee to achieve sufficient learning to demonstrate the following:

A. Increased awareness of and skill in dealing with the dynamics and processes of human interaction in a group, through:

- o active participation in the development of an effective, problem-solving group;
- o identifying various group functions assumed by members of a group; and
- o assessing the on-going process of the group as it develops and aiding in its continuing development by improving the process based on this assessment data.

B. An understanding of the process of intercultural adjustment through:

- o identifying different patterns of personal response to a new and different culture or social situation;
- o observing and assessing personal responses to simulated cross-cultural encounters and accepting feedback information from others concerning personal behavior;
- o observing and assessing others' responses to these encounters and providing feedback information concerning their behavior; and
- o exchanging opinions and perceptions with others regarding cross-cultural encounters written in case studies.

C. An awareness of personal behavior as a product of a particular culture through:

- o considering various aspects of personal ways of doing things in contrast to the way other North Americans or a Puerto Rican does them.

D. Personal growth and development through:

- o increased self-esteem, self-confidence, and self-reliance;
- o increased positivism, optimism, and responsibility for oneself and to oneself, (as well as shared responsibility for and to peers); and
- o increased awareness of own feelings and reactions, and own impact on others.

E. Increased interpersonal competence through the development of:

- o an awareness of feelings and reactions of others and their impact on self;
- o skill in dealing with interpersonal and intragroup phenomena in establishing more productive and satisfying relationships; and
- o a consistency between personal experience, an awareness of that experience, and the effective communication of that experience to others in establishing genuine relationships with them.

F. An increased ability to learn how to learn from experience by:

- o changing or modifying behavior in accordance with personal interpretation of feedback information from others; and
- o planning for continued personal learning for the remainder of the program in maximizing experiences within the Puerto Rican community.

In addition to these objectives, it is intended that the training laboratory will help to create a "responsive environment" within the training community that will support each individual in his preparation for service in the Peace Corps.

Procedure: The learning necessary to achieve these objectives is accomplished through an instrumented training laboratory. The particular approach to laboratory training described here was designed by the author to satisfy the conditions inherent in non-residential, third-culture training. (See Section B.)

Weeks 3 and 4

It is important for the trainees to follow up what they have learned during the intensive laboratory experience by immediately applying the concepts and learning techniques they have gained to the third culture environment in which they are living. The development of the training sequence is, therefore, continued with the trainees studying in more and more depth their own behavior as being culturally determined, and contrasting this with the culturally derived behavior of the Puerto Ricans living around them. In order to facilitate this process, a behavior-contrast exercise suggested by Wight, Hammons, and Bing (1969) was adapted and developed. (See Section C.)

As an initial task for this exercise, two groups work together; one group prepares an explanation of the North American culture for a Puerto Rican in response to the following question:

> "If a young Puerto Rican was going to live in the United States, what would you tell him that would help him adapt effectively to the way of life there?"

The other group prepares a list of questions that they would ask if they were Puerto Ricans going to the United States to live.

The two groups then come together, the one explains about the United States to the other, while the other group checks to see if all their questions were answered. Together the two groups produce a total list of questions. All trainees are then given assignments to take these questions and apply them to the Puerto Rican culture in which they are living, and discover answers individually.

Discussion group meetings are then scheduled for discussions on these questions about the Puerto Rican culture, the discoveries being made, and how they are being made. The meetings build on the group process development and the learning climate established during the intensive laboratory.

Throughout these discussions, the focus is on the way in which each trainee found the answers to the questions--reference is made to the process of learning about a culture rather than the importance of the specific information that is being discovered.

As a result of this exercise, trainees learn (sometimes for the first time) that the same questions they must ask about a new culture must be asked by a non-American who attempts to understand the strange behavior he is confronted with upon visiting the United States. Trainees begin to realize that the "weird" or strange behavior of the Puerto Rican people is not random, incomprehensible, or senseless, but has just as reasonable a basis as their own behavior. Most importantly, they learn how to believe in and search for this basis.

Weeks 5 and 6

Continuing the model of increasing the depth and comprehensiveness of cultural studies, this period of time is given to an intensive cross-cultural analysis exercise. (Section C.) This exercise is designed to help trainees increase the depth of focus on differences and similarities between dimensions of their own culture and the culture of Puerto Rico. It is assumed that similarities between the two cultures will not cause problems, but that differences will, and if the trainee can learn to approach these differences objectively and analytically rather than subjectively and emotionally, he should be better able to anticipate, prevent, and cope with problems that might arise.

The exercise is conducted by first presenting the trainees with four or five dimensions that are central to the Puerto Rican culture, such as the concept of time, fatalism, the role of religion, and "machismo," or the male role in the society. The trainees are asked to individually respond to the analysis questionnaire, which asks what his attitude is toward each dimension and what he thinks is the typical American attitude. A discussion group meeting is then held, during which the participants attempt to reach a consensus concerning the typical American attitude toward each of the dimensions. At the conclusion of the discussion group meeting, the participants are asked to study the Puerto Rican attitudes toward each dimension while they are living in the community for the next two to three days, and try to discover, through observation and interaction, what these attitudes are. Another discussion group meeting is then conducted, during which the participants attempt to pool the information they have gathered and reach a consensus on the Puerto Rican attitudes toward each dimension. Again, the group is encouraged to focus on the way in which each participant studied the culture and discovered the attitudes, rather than on the specific information obtained.

This process is continued for the duration of the two-week period, with additional items being studied at the suggestion of the staff or the trainees. It is intended that the exercise will not only help the trainees learn more about the third culture (and learn how to learn about cultures), but also will help them to better understand their own cultural determinants.

Weeks 7 and 8

By this time, the trainees will have lived, worked, and studied within the third culture for about six weeks, and should therefore have established a personal adjustment pattern to their new environment. An exercise is conducted at this point to help the trainees assess their personal mode of adjustment to the new culture in comparison with others so that they can determine their own experiential progress. Each trainee is asked to construct a role-model of himself in relation to the third culture community, indicating those people with whom he has established a relationship, and describing the closeness and nature of those relationships. This is a very natural thing for them to do at this time, since the Role-Model concept (Section C) was introduced at the beginning of the program as a way to conceptualize the Volunteer job overseas and also was the scheme used to organize and plan the training program. This particular use of the Role Model concept serves as an example to the trainees of how they might use it to continually assess themselves in relation to their adjustment to the people with whom they live and work.

When each trainee has constructed his personal role-model, discussion group meetings are conducted in which these models are compared among the participants. A variety of cross-cultural interaction modes are thus discovered, and the trainees assess each one according to their own criteria of effective adaptation to the third culture community. At the conclusion of this exercise, an evaluation will have been conducted on the cross-cultural learning achieved by each individual according to the original objectives.

Week 9 through Program Termination

Based on the self and group assessment of the cross-cultural learning achieved, the trainees and staff work together in designing further activities that will meet those objectives not yet achieved or fully emphasized.

The majority of Peace Corps training programs are now "split programs" with two to six weeks of training occurring in the target country. The planning during week 9 can easily include in-country training, since the third culture training model is equally and completely appropriate for the in-country situation. The focus simply shifts from the third to the second culture, although the shift has been started earlier in the program, as described below. Or if the entire program is in-country, these procedures can be directly adapted to learning to learn about the host culture.

Focus on the Host Country

It should be noted that specific information concerning the host country is provided throughout the training program to meet the needs of the trainees. Information on the geography, people, economics, religions, etc., is provided through community descriptions, periodic slide presentations, readings, movies, and discussions with host nationals and returned Volunteers.

A definite shift in emphasis is introduced about the fifth or sixth week of training, however, which begins to focus the trainees on the effective performance of their jobs in the target culture. Work sample Situational Exercises (Section C) are conducted with the use of video recording equipment, and the "Volunteer Orientation" (Section C) is used to assess performance.

Critical incidents and case study exercises dealing with the problems encountered by Volunteers in the target culture are conducted. Finally, specific training is designed for effective performance within the Role Model for the trainees in a particular program. Training therefore concludes with a de-emphasis on the Puerto Rican culture and an emphasis on the target culture.

Following is an example of instructions given to trainees as they begin their non-residential experience.

A Few Suggestions and Some Things to Ponder During Your Puerto Rican Field Experience

1. Aside from things relevant to your technical preparation, you might also do any or all of the following:

    a. Study your family and try to analyze how they inter-relate. Use the role model if you wish.

    b. Keep a diary, writing about people you have met, the way you have perceived them, and the FEELINGS they have generated in you. Include events and interactions that have stood out in your mind for any reason.

    c. Study the degree of effect a coop, health center, etc. has on the community. What segments of the community use its services? Is it influential in community affairs and leadership? Why? What are people's attitudes toward it? In getting this information do not approach people as objects. Do not just be a mechanistic surveyor. Spend time with them, try to develop meaningful contact. The quality of contacts is not as important as the depth. Do not write any information down on paper in front of people. Have genuine conversation and make your notes later. Do not just ask for information; give of yourself also.

2. Puerto Rico is not Honduras; nevertheless, the experience will be valuable to you in terms of your feelings and reactions to an environment that is different from your own culture. Also the coops, health centers, etc. are not the same as those in Honduras, but are sufficiently different to propose a challenge to the ways in which you are accustomed to seeing things work. The relevancy here, again, is: How do you react to these differences? Your feelings and reactions to differences are relevant and will be similar to what you will feel when confronted with other differences in Honduras. How do you handle these feelings? Can you handle them, do you want to handle them? Are you flexible enough to work within the limitations that those differences dictate on efficiency, progress? This is a good chance to really consider the kinds of feelings you will experience as a Volunteer, and will help you to make a more realistic decision as to whether or not you really want to work as a PCV.

3. Boredom. Just as a PCV, you are going to have to make your own schedule for work, play, whatever. This seems great at first glance, but PCVs have found that this lack of guidance and structure from outside oneself becomes a difficult thing to handle. No one is present to push you out of bed in the morning, and if you do not go out, no one will ever know the difference or mention it. If one does go out, there is no one to tell him where to start, how to organize his time, no one to set the pace for him. These things can, and often do, lead to boredom if one is not a self-starter, or doesn't discipline himself to do something "today" instead of waiting until tomorrow he will find himself sitting around wondering what the "hell" to do. You have to structure your own situation. If you experience boredom on your field trip, it is definitely relevant to the situation of the PCV.

4. Language. Try to use Spanish all the time. You will find people all over Puerto Rico who speak at least some English. This can be a good opportunity to force yourself to speak only Spanish. The frustrations you might feel are VERY relevant to your adjustment in Honduras. You have an excellent chance to preview some of the feelings you will have for your first few months in-country. Take advantage of it.

5. What are your "gut" reactions to poverty? When seeing it in the flesh, do you react the same as when you discuss it abstractly? When you are hit by the reality of

it, and the depth of the problem, do you despair or can you continue to be optimistic and work constructively toward trying to change the situation, even if it is only the proverbial "drop in the bucket?"

6. What are your major apprehensions about the field trip? Force yourself to face up to them.

Section E

HUMAN RELATIONS EXERCISES

The exercises discussed in the preceding sections have been related to building the learning community, or to cross-cultural human relations in one respect or another. There are many aspects of human relations that very probably are universal, however, and affect relations between and among people whether from the same culture or from two different cultures. Human relations training through the years has produced an abundance of exercises that the trainer can draw on and adapt for any training program designed to improve relations, working or otherwise, between people. Many of these are useful in Peace Corps training, where it is assumed that an understanding of problems that exist between people in the trainee's own culture and any improvement in ability to relate to others in his own culture will provide a sounder basis for learning to relate across cultures.

These exercises are intended only as examples, chosen because they have proven particularly relevant to Peace Corps training. There are many sources for other excellent exercises that might be particularly relevant to a particular program need. One of the better of these is the African Handbook,* containing a large number of human relations and managerial exercises adapted to a particular cross-cultural focus. Although the exercises are presented in an African context, it would be extremely simple to adapt them to "another" or a specific culture. The exercises are clearly and concisely described, and have been chosen for their appropriateness to intercultural communication. Another collection of human relations exercises, with a managerial and organizational focus, has been prepared by INFTAD, Ltd.* Each exercise, written after consultation with large numbers of intercultural informants, is contained in a separate booklet with all forms, questionnaires, scoring devices, etc.

The Self-Assessment Workshop (SAW) Handbook* offers still further examples of useful exercises, in this case chosen with particular Peace Corps relevance. There are of course other collections, and most trainers will have several favorite exercises in their repertories.

Trainers should avoid a "bag of tricks" approach, however. An exercise should be selected that is consistent with the overall rationale and methodology of the training program and to meet specific objectives. These objectives should be clearly defined for the trainees, as well (after the exercise if it would interfere with the exercise to disclose the objectives first). An exercise should not be used just because it is a "grabby" exercise, as is too often the case with some trainers. The exercises included here are entirely consistent, for example, with the experiential methodology reflected in the other Sections of Part II. This should be true of any exercise chosen for an experiential program.

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*See References for complete information.

PERCEPTUAL SET EXERCISE

Instructions to Staff

Objectives

An exercise which has proven to have a strong impact on the trainees is the Perceptual Set Exercise, designed to demonstrate to the trainees (1) how easily their perceptions of another person can be influenced; (2) that their perceptions are probably never completely free from bias; and (3) the importance of being open to experience, of not biasing their perceptions of experience by preexisting expectations or attitudes, derived either from initial impressions or the influence of others.

This exercise graphically demonstrates to trainees the influence of perceptual set. The assessment officer should be aware that trainees sometimes become hostile and upset after the exercise, many times feeling that the staff has put something over on them. The assessment officer should be available to engage in dialogue with the trainees regarding the exercise.

Procedure

The exercise is conducted in the following way. A guest speaker, someone the trainees have not met, is asked to address the trainees. He should be told beforehand the nature and the purpose of the exercise and to hold his talk to not more than 15 or 20 minutes. He should also be told that he will be given additional time with the trainees after the exercise.

Before the speaker arrives, the trainees should be in groups--in language groups, small groups, or preferably divided into three equal groups for some planned activity. At the end of this group activity, the groups are instructed to go directly to the general assembly room for a presentation by a guest speaker. The groups, however, are given three different "sets." If broken into three groups, one group will receive a positive set, one a negative set, and one a neutral set.

The sets should be written out beforehand, gone over, and rehearsed by those staff members who will be giving the sets, so that strong and credible positive and negative sets are given.

The negative set should present a very negative picture of the individual--that he is a phony, a politician, two-faced, pompous, self-centered, defensive, a manipulator, doesn't like the Peace Corps or what it stands for, anything that is plausible but negative. Ideally, it should cover many of the same characteristics in the questionnaire (sample in materials section), but in different words.

The positive set should be the opposite of the negative set. He likes the Peace Corps and what it stands for, is warm, sincere, honest, generous, understanding, etc. Again, it should not be so strong that it becomes suspect, but strong enough to give the picture of a really great guy.

The neutral set is in a sense no set at all. The group is simply instructed to report to the general assembly for a presentation. The topic can be given, but nothing should be said about the speaker.

Timing should be such that the trainees proceed directly to the general assembly, so that members of different groups will not have an opportunity to discuss their different sets.

Immediately following the presentation, the trainees are asked to complete a questionnaire reporting their impressions of the speaker. They should be asked to complete the questionnaire as quickly as possible and to be as honest as possible in checking the alternative that most closely matches their impressions, granting that these are only initial impressions. They should be told that the purpose of the questionnaire will be explained when the data are fed back.

As soon as the questionnaires are handed in, the trainees should be divided into groups consisting of a mixture of the three different sets, to discuss the set they received, their reactions to the speaker, and implications of the exercise.

While the trainees are in their groups (and preferably over lunch or dinner to allow more time), the staff should consolidate the data for the questionnaire. It should be consolidated by "set" groups--that is, all positive set data, all negative set data, and all neutral data. If groups are approximately the same size, frequencies or the number of persons checking each alternative can be used. If groups are not of approximately the same size, percentages should be used.

For feedback in general assembly, the data should either be run off on ditto or recorded on a blackboard or large newsprint sheets. The data should speak for itself. The exercise has never failed to produce striking differences between the positive and negative groups, except in one case where the negative set was given so poorly that the trainees were not aware they had received a negative set. Even here, however, the differences came through, although they were not as marked as usual.

The data should be discussed and interpreted by the staff member feeding the data back. RPCVs should be present to comment on problems that can arise in the host country because of this tendency to perceive what we expect to perceive. A handout similar to the example provided should be prepared and given out to the trainees.

E-3

Name ______________________

Group # ____________________

DIRECTIONS

On the basis of your impressions of this person, check one alternative in each set which you feel would most accurately describe him. Work quickly, and check the alternative that most closely matches your impression.

1. In general, how does he get along with other people?
____ a. very well, with close friends, but only if he knows them well
____ b. people are impressed until they really get to know him
____ c. is well liked, meets people easily
____ d. is respected rather than liked

2. What does his attitude toward others seem to be?
____ a. is cold and distant
____ b. is somewhat indifferent to others
____ c. really likes others, enjoys meeting them
____ d. tends to take advantage of people, uses people

3. How responsive to people is he?
____ a. often is reserved and aloof, somewhat distant
____ b. very warm and open with almost everyone
____ c. a little distrustful of people, always on guard
____ d. attempts to be "warm," but really isn't

4. How would his temperament best be described?
____ a. somewhat excitable and emotional
____ b. serious, cautious
____ c. cool, calculating
____ d. tends to be a stable person, calm, easy-going

5. How might he behave in an argument?
____ a. remains calm, reasonable, and controlled
____ b. agrees on the surface, but is quite rigid
____ c. may side with other's point of view to avoid a scene
____ d. becomes angry, belligerent

6. How would he react to criticism?
____ a. shows resentment
____ b. ignores it
____ c. outwardly accepts it, but inwardly seeks revenge
____ d. is hurt, very sensitive, but keeps it to himself

7. How does he feel about Peace Corps Volunteers?
____ a. he sincerely likes them and shows it
____ b. admires them but resents and envies them
____ c. he is tolerant of their beliefs
____ d. although he appears to like them, he thinks he is better than they are

8. What is his greatest strength?
____ a. loyalty, trustworthiness
____ b. sense of humor, keen wit
____ c. intelligence
____ d. shrewdness

9. What is his primary life goal?

____ a. to have enough security and be comfortable
____ b. to help others (e.g., the poor, the ill), to be a "good samaritan"
____ c. success and recognition
____ d. to receive high esteem from others

10. What about himself is he most proud of?
____ a. intelligence
____ b. ability to understand people
____ c. sincerity, honesty
____ d. ability to manipulate people

11. What is his real opinion of Peace Corps?
____ a. sincerely believes in it
____ b. acts interested but is really indifferent
____ c. actively supports it
____ d. tolerates it but is doubtful as to its effectiveness

GO ON TO THE FOLLOWING EXERCISE

DIRECTIONS

Check one adjective or phrase in each pair which best describes the person you have just heard.

1. ____a. concerned with self
____b. concerned with others

2. ____a. sense of humor
____b. stern, business-like

3. ____a. sincere
____b. phony

4. ____a. suspicious
____b. trusting

5. ____a. vindictive
____b. forgiving

6. ____a. dependable
____b. undependable

7. ____a. progressive
____b. conservative

8. ____a. scheming
____b. humble

9. ____a. congruent
____b. two-faced

10. ____a. condescending
____b. considerate

11. ____a. tolerant
____b. prejudiced

12. ____a. conscientious
____b. self-centered

13. ____a. intelligent
____b. shrewd

14. ____a. optimistic
____b. realistic

15. ____a. honest
____b. untrustworthy

16. ____a. kind
____b. inconsiderate

17. ____a. opinionated, dogmatic
____b. flexible, open

18. ____a. warm, friendly
____b. cold, indifferent

19. ____a. selfish
____b. generous

20. Would you like to get to know him better?
____a. Yes
____b. No

(Example of Handout to Trainees)

EXPECTANCY/PERCEPTION EXERCISE

In this exercise you were asked to describe a person after seeing him for the first time. This was an experiment to demonstrate how you would react under different conditions--(1) "positive set," (2) "negative set," and (3) "no set," or neutral. "Set," in this case, is a psychological term meaning "conditioned to respond in a particular way." As can be seen in the following report of the data, the response of the negative set group was quite different from the response of the other groups.

We develop a picture or impression of a person, or a theory regarding the kind of person he is, and then look for clues in his behavior to reinforce this impression or expectancy. The person with a negative set thus picks up quite different clues from those observed by the person with a positive set (or with a neutral set, as the data show).

The implications of this expectancy/perception phenomenon should be self-evident. To a great extent, we see what we expect to see, and we respond to an individual accordingly. His response to us is affected, in large part determined, by our behavior toward him; and we are even more certain that our initial impressions were correct. In fact, the person may begin to behave in the way we expected him to, because of the way we reacted to him. If we expect a person to dislike us, or to be suspicious or distrustful of us, he probably will. If we expect a person to lie, or cheat, or steal, and we communicate this expectancy (even in subtle, non-verbal ways) there is a good possibility that he will. And we end up thinking we are pretty good judges of human behavior. Of course, the reverse is also true. If we expect people to like us, to trust us, etc., they probably will.

We develop these expectations in many ways. We form "first impressions" or we pick up the impressions, perceptions, and prejudices of other people, or we have a stereotype that all persons in a given category must fit, or perhaps we have developed a consistent attitude of suspicion, distrust, or expecting the worst as a general theory of human behavior.

We are not suggesting that a person always expect the best, although as a general policy this might be most fruitful, but what we are suggesting is a healthy skepticism--the realization that our impressions and others' impressions may not be entirely correct--and the attitude that people can change and might behave quite differently at different times or in different situations.

PERCEPTUAL SET FEEDBACK

Sample Results

Neg %	Pos %	Neu %		
			1.	In general, how does he get along with other people?
			a.	Very well with close friends
60			b.	People impressed until they get to know him
40	100	95	c.	Is well liked, meets people easily
			2.	What does his attitude towards others seem to be?
			a.	Is aloof and unresponsive
20		10	b.	Is somewhat indifferent to others
60	100	90	c.	Really likes others, enjoys meeting them
20			d.	Tends to take advantage of people
			3.	How responsive to people is he?
			a.	Often is reserved and aloof
40	100	95	b.	Very warm and open with almost everyone
			c.	A little distrustful of people, always on guard
40			d.	Attempts to be "warm," but really isn't
			4.	How are decisions made in his immediate family?
20	80	60	a.	Shared responsibility
			b.	Wife makes most decisions
40	20	35	c.	May consult but he makes most decisions
40		5	d.	Tends to be a "dictator" in his family
			5.	How would his temperament best be described?
			a.	Somewhat excitable and emotional
20		15	b.	Serious, cautious
40	20	5	c.	Cool, calculating
40	80	80	d.	Stable, calm, easy going
			6.	How might he behave in an argument?
40	100	100	a.	Remains calm, reasonable, and controlled
60			b.	Agrees on the surface, but is quite rigid
			c.	May side with another to avoid a scene
			d.	Becomes angry, raises voice.
			7.	How would he react to criticism?
		10	a.	Shows resentment
	20	30	b.	Ignores it
20		15	c.	Outwardly accepts, inwardly seeks revenge
80	80	40	d.	Is hurt, but keeps it to himself
			8.	What is his greatest strength?
40	100	60	a.	Loyalty, trustworthiness
40		10	b.	Sense of humor, keen wit
		25	c.	Intelligence
20		5	d.	Shrewdness
			9.	What is his primary life goal?
40	20	15	a.	To have enough security and be comfortable
40	60	65	b.	To help others
	20	10	c.	Success and recognition
20			d.	To receive high esteem from others

Neg %	Pos %	Neu %			
			10.		How religious is he?
40	20	5		a.	Active only for social or family reasons
40		45		b.	Devout and active
20	20	10		c.	No strong religious feeling
	60	40		d.	Religious underneath but not involved
			11.		What about himself is he most proud of?
20				a.	Intelligence
20	40	45		b.	Ability to understand people
20	60	50		c.	Sincerity, honesty
40		5		d.	Ability as a politician
			12.		How does he react to pressure?
80	100	90		a.	Remains calm, accomplishes tasks
				b.	Becomes tense and jittery
20		10		c.	Often doesn't get work done
				d.	Tries to blame others if he makes mistakes
			13.		What is his real opinion of Peace Corps?
20	100	65		a.	Sincerely believes in it
20		10		b.	Acts interested but really is indifferent
20		15		c.	Actively supports it
40		10		d.	Tolerates it but doubtful of its effectiveness
80	40	60	14.	a.	Cautious
20	60	35		b.	Adventurous
		5		c.	No response
80	80	95	15.	a.	Sense of humor
20	20	5		b.	Serious
40	100	100	16.	a.	Sincere
40				b.	Phony
20				c.	?
80	100	100	17.	a.	Enthusiastic
20				b.	Indifferent
60		10	18.	a.	Suspicious
40	100	90		b.	Trusting
40			19.	a.	Vindictive
40	100	100		b.	Forgiving
20				c.	?
60	100	100	20.	a.	Dependable
40				b.	Undependable
60	80	85	21.	a.	Progressive
40	20	15		b.	Conservative
60	20	15	22.	a.	Scheming
40	80	85		b.	Humble
60	100	100	23.	a.	Friendly
40				b.	Two-faced

Neg %	Pos %	Neu %			
80	100	95	24.	a.	Tolerant
20		5		b.	Prejudiced
80	100	95	25.	a.	Conscientious
20		5		b.	Self-centered
80	100	85	26.	a.	Intelligent
20		10		b.	Shrewd
60	80	100	27.	a.	Optimistic
40	20			b.	Pessimistic
60	100	100	28.	a.	Honest
40				b.	Untrustworthy
20			29.	a.	Deceitful
60	100	100		b.	Honest
20				c.	No response
60	100	100	30.	a.	Kind
40				b.	Treacherous
60		10	31.	a.	Opinionated, dogmatic
40	100	90		b.	Flexible, open
40	80	80	32.	a.	Yes
60	20	20		b.	No

THE CONFORMITY/DEVIATION EXERCISE

Instructions to Staff

Purpose

The Conformity/Deviation exercise is conducted to demonstrate the pressures on the deviant individual to conform to the standards, values, objectives, etc., of the group, and at the same time to demonstrate the value of deviant ideas. This is important not only for effective group activity in the training program, but for a better understanding of resistance to change and new ideas on the part of many persons the Volunteer will encounter during his service, and an understanding of the trainee's potential reactions both to resistance to his suggestions and ideas on the part of those with whom he will be working and to pressures on him to conform to the ideas, standards, and ways of these people.

This exercise demonstrates the processes which may operate on Volunteers in host countries when they attempt to introduce new ideas, as well as pressures on host nationals who may be supporting, proposing, or initiating change. It is important that the trainees recognize the effect of group pressure on decision making, at the expense of responsible and creative problem solving. Since one objective of this exercise is the fostering of individual responsibility among trainees, the Field Assessment Officer should be available for discussion during and following the exercise.

Procedure

The trainee community should be broken down into groups of three or four trainees--in the authors' experience, preferably three. To facilitate assigning individuals to the groups and processing the data from the exercise, group numbers rather than names should be used. The packets of materials should be made up beforehand and enclosed in envelopes, one for each group. One person in the group should be designated as the representative of the group to receive the instructions and materials. Two staff members should be involved in giving the instructions. One staff member should hand out the materials to the representatives of the groups. The representatives should be told that this is an exercise in problem solving, that the envelope contains the instructions and the problem, that they should read the problem carefully and attempt to select an alternative from the possible solutions offered on which all three of the group members can agree. If all members cannot agree, they should indicate, on the answer sheet provided, which alternative each member selects. As soon as a decision is made, the representative should give each member of the group, including himself, the questionnaire enclosed in the envelope to complete. When the questionnaires have been completed, each member should put his questionnaire in the envelope, which the representative then returns to the staff member.

While one staff member is giving instructions to the representatives, the other staff member should talk with the remaining trainees, explaining to them that they will be going through a problem-solving exercise and that after each exercise they will be asked to complete a questionnaire indicating their reactions to the exercise. They should be told that one member of their group has been arbitrarily designated as the group representative to facilitate giving of instructions and carrying out the exercise. They should be told also that they will be given a second problem and that the trainees will be assigned to different groups for solution of this problem. Reactions to both situations will be compared.

As soon as the representatives have received and indicated that they understand the instructions, they should be sent back to their groups to complete the exercise. The group should be allowed approximately 15 to 20 minutes for this part of the exercise. As each representative brings the envelope from his group to the staff member, he should be asked to return to his group and wait until the others have completed the assignment. A few minutes before the end of the time allotted, the group should be reminded of the time remaining for discussion of this problem and urged to complete the discussion as quickly as possible.

When all envelopes have been collected, the trainees are then re-assigned to new groups based on a roster that had been made up previously. A second set of envelopes will have been prepared for this part of the exercise. The contents of the envelope will be identical except that those persons who had received situation "A" will receive situation "B", and those who had received situation "B" will receive situation "A". The groups have to be constituted, therefore, in such a way that all individuals who are together the second time had received the same situation the first time.

The procedure is then repeated with the exception that the new group representatives receive slightly different instructions. The representatives in this part of the exercise are told that they are to assume a role and that it is very important that they play their role well, because the primary purpose of the exercise is to examine the reactions of the trainees to the behavior we are asking him to assume. He is told that he has to take an extremely deviant position, to argue, for example, for decision six or seven in the alternatives provided to the exercises. He should attempt to sway the others to his decision and should look for good arguments to support this decision, and under no circumstances should he move to one of the less extreme alternatives. Indicate that this might be very difficult, but that it is very important that he play the role to the hilt. Tell the representatives that the other trainees will be told what instructions the representatives were given as soon as the exercise is over. Otherwise instructions to the representatives are the same and the procedure is the same.

Following the completion of this portion of the exercise, when all envelopes have been turned in, those individuals who were in groups together should meet together to discuss the instructions the representatives were given and their feelings and reactions during the two problem-solving exercises. This means that careful attention has to be given to assignment of persons to groups, so that these discussion groups can be kept as small as possible. While the discussions are taking place, the staff should consolidate the data from the two situations. As example of the consolidated data is provided in the sample feedback handout following the examples of forms that should be used in this exercise. The discussion that accompanies the feedback should cover essentially the same points that are made in this same handout. A handout similar to the one provided should then be made up and reproduced to be given to all trainees.

In this exercise, of course, we hope to increase awareness of the complexity of the conformity/deviation problem and of the necessity of supporting deviant ideas (not necessarily behavior). The trainee has not yet developed the specific skills necessary, however. These come with experience, increased understanding (which follows awareness), and practice. He should see the relationship between the problem of supporting the deviant and the leadership task and maintenance functions discussed earlier. Practice in performing these functions in the group will provide him with the specific skills necessary to support the deviant in a group.

In the first, the conformity situation, everything usually goes smoothly. The groups work together in almost perfect teamness, agreement, and friendliness, according to their reports. They report that they are almost completely satisfied with the experience, that they are almost completely relaxed, feel that the quality of the decision was the best possible, feel almost completely responsible for the decision, and that the groups are almost completely adequate in exploring all aspects of the situation before arriving at the final decision.

In the deviancy interaction, however, the situation is quite different, as is obvious to an observer, from the higher noise level, the tenseness, etc. The participants appear to be more emotionally involved. In some cases the other two participants of a group team together against the deviant, but in other cases the other participants disagree with one another as well as with the deviant.

Scale values on the questionnaire following this interaction are usually lower in every case except between the two participants who did not receive the special instructions. The uninstructed participants report low teamness with the deviant, as does the deviant with the others. This is reported to be a much less satisfying situation, in spite of the fact that the problem, the alternatives, and the consequences appear to have been examined much more carefully than in the conformity situation.

The significance of this exercise in respect to the Peace Corps Volunteer's job should be self-evident. If the Volunteer does not support the deviant, progress may be slow. If he does support the deviant, he may be perceived as undermining the power structure, the values, and standards of the community. His most important job may be to help the community learn to tolerate and respect the deviant and to give serious consideration to deviant ideas, particularly in a community which may have shown little if any progress for hundreds of years and in which strict conformity is required.

CD Exercise

Answer Sheet for Trainees

This group is composed of ____

____ should distribute and collect the contents of the envelope for the other members. Take not more than 15 minutes to come to a decision. Work for complete agreement, but if you can't get it, try to come to a majority decision.

____

____

This part is to be completed at the end of your discussion:

Person No. _____ votes for Alternative No. _____

Person No. _____ votes for Alternative No. _____

Person No. _____ votes for Alternative No. _____

Now take the remaining materials from the envelope and fill them out.

CD Exercise

Situation A

I was working with farmers' cooperatives up-country and I went into a village where the treasurer of our society had calmly taken $100 which had been donated by other members of the community. He used the money to build himself a new house in the same village. Even after 2 years no action was taken by the other members of the community. Later I found out that the men in the village were just waiting for more money to be collected, each thinking that he might be the one to get hold of it.

(Instructions: In this situation, given the following alternatives, what do you think the Volunteer should do?)

1. It is their country and their community. Let things go as they are but help them in any way you can.

2. Say nothing about punishing the treasurer, but work with the people to help them discover better co-op methods and ways of insuring that any money collected in the future will not be misused.

3. Say nothing about punishing the treasurer, but let it be known that you do not approve of such behavior or the existing attitudes in the village. Teach them better co-op methods and set up a bookkeeping and audit system with provisions for punishing anyone found guilty of misusing funds.

4. Suggest to the people that if this treasurer is not punished or does not make restitution, it will be impossible for the cooperative to collect money in the future. Let them make the choice between a successful cooperative in a community that respects law and order and no cooperative in a lawless community.

5. If the people of the community will not enforce law and order, set yourself up as the treasurer to make sure that the money is not misused while you are there.

6. Refuse to work with the community if the man is not punished.

7. Demand that the treasurer be brought to trial and punished or that he be run out of town and his house sold to recover the money, so that future treasurers will know they can not get away with misuse of funds.

CD Exercise

Situation B

I was working on a gravity-flow water system to a major village. A neighboring village supported the work also, and I tentatively agreed to try to supply a pipe line to their town. After running the survey, I found that because of the elevation of this second town, water would not flow in any significant amount. I explained this and proposed that we install a tap as near to the town as possible, but the people insisted on the pipe line into their village.

(Instructions: In this situation, given the following alternatives, what do you think the Volunteer should do?)

1. The project is theirs not yours. Help them run the pipe line into their town if that is what they want.

2. Help the people make their own analysis of the situation to determine how much water would be delivered by running the pipe line into town or where it might be better to install a tap at a location as near the town as possible where water would flow in a significant amount. Go along with their decision.

3. Explain to the people in detail, using charts, scale models, or whatever is necessary, the cost of laying the pipe, the amount of water that would be delivered, and the advisability of installing a tap at another location that would deliver more water. Lay the pipe if they still insist.

4. Explain the situation in detail and tell them that if they still want the pipe line they will have to lay it themselves, that you can not be responsible. Install a tap at the location you think best.

5. Bring in a host national engineer from the federal agency. Have him run the survey and explain to the people why the pipe line can not be laid into their community. Install a tap at the best location.

6. Let the people know that they have to respect your expert judgment. Don't waste time trying to explain the situation. Simply tell them the water will not flow into their town and install the tap at the best location.

7. If the people will not cooperate, bypass their community. Let them get their water the way they always have.

CD Exercise

Situation C

After preparing my classes to present a play for the Fiesta, I found that another class had scheduled a play and was already decorating the stage. The other director and I went to the principal where it was agreed that we would present my play, and the other director would postpone his. A little while later, the principal came to inform me that when he announced the postponement of the play the people all said no and so mine must wait. I later learned that the principal had never made such an announcement.

(Instructions: In this situation, given the following alternatives, what do you think the Volunteer should do?)

1. Comply with the wishes of the principal and say nothing. Accept the postponement graciously; have the class prepare further for a first class performance, and wait until asked again.

2. Talk to the principal, explain to him that the pupils in your class have worked hard and will be disappointed if they are not allowed to put on their play. Ask whether your play can not be presented after the other one.

3. Talk to the other director; if he agrees that your play should be presented, see whether he will accompany you to the principal again and present this information to him.

4. Encourage the class to go to the principal as a group or send a representative to him and make an appeal for him to change his mind.

5. Tell your pupils that the principal will not allow you to present the play. Have their parents put pressure on the principal.

6. Go to the Superintendent. Explain the situation to him and the fact that you are giving up two years of your life to help these people. Have him straighten the principal out.

7. If the principal will not abide by his original agreement, resign from this school and offer to serve somewhere where you can be utilized more effectively and where your services will be appreciated.

Name ______________________________

Group # ___________________________

Situation # _______________________

CD Exercise

Fill out the following questionnaire to indicate how you felt during the session just completed. (Circle the appropriate number).

1. How much satisfaction did you derive from this session? I felt--

9. Completely satisfied
8. Quite satisfied
7. Somewhat satisfied
6. A little more satisfied than dissatisfied.
5. Neither satisfied nor dissatisfied.
4. A little more dissatisfied than satisfied.
3. Somewhat dissatisfied.
2. Quite dissatisfied.
1. Completely dissatisfied.

2. How relaxed or tense did you feel during the session? I felt--

9. Completely relaxed
8. Quite relaxed
7. Somewhat relaxed
6. A little more relaxed than tense
5. Neither relaxed nor tense
4. A little more tense than relaxed
3. Somewhat tense
2. Quite tense
1. Completely tense

3. How effective do you feel your group was in working together to analyze the problem and arrive at a solution?

9. Completely effective
8. Quite effective
7. Somewhat effective
6. A little more effective than ineffective
5. Neither effective nor ineffective
4. A little more ineffective than effective
3. Somewhat ineffective
2. Quite ineffective
1. Completely ineffective

4. How much responsibility would you be willing to accept for the behavior of the Volunteer if he followed the recommendation of the group?

9. Complete responsibility
8.
7. Quite a bit of the responsibility
6.
5. Would share responsibility equally
4.
3. A little of the responsibility
2.
1. No responsibility at all

5. How do you feel about the adequacy of your partners?

Person #_____	Person #_____	
9.	9.	Completely adequate
8.	8.	Quite adequate
7.	7.	Somewhat adequate
6.	6.	A little more adequate
5.	5.	Neither adequate nor inadequate
4.	4.	A little more inadequate
3.	3.	Somewhat inadequate
2.	2.	Quite inadequate
1.	1.	Completely inadequate

6. How much agreement did you feel with your partners?

with Person #_____	with Person #_____	
9.	9.	Agreed completely
8.	8.	Agreed quite a bit
7.	7.	Somewhat adequate
6.	6.	A little more adequate than inadequate
5.	5.	Neither adequate nor inadequate
4.	4.	A little more inadequate than adequate
3.	3.	Somewhat inadequate
2.	2.	Quite inadequate
1.	1.	Completely inadequate

7. How much teamness did you feel with your partners?

with Person #_____	with Person #_____	
9.	9.	Complete teamness
8.	8.	Quite a bit of teamness
7.	7.	Some teamness
6.	6.	More teamness than lack of teamness
5.	5.	Neither teamness nor lack of teamness
4.	4.	More lack of teamness than teamness
3.	3.	Some lack of teamness
2.	2.	Quite a bit of lack of teamness
1.	1.	Complete lack of teamness

8. How friendly did you feel your partners were toward you?

Person #_____	Person #_____	
9.	9.	Completely friendly
8.	8.	Quite friendly
7.	7.	Somewhat friendly
6.	6.	A little more friendly than unfriendly
5.	5.	Neither friendly nor unfriendly
4.	4.	A little more unfriendly
3.	3.	Somewhat unfriendly
2.	2.	Quite unfriendly
1.	1.	Completely unfriendly

CONFORMITY AND DEVIATION

(Handout to Trainees)

Most of us feel that conformity is necessary if we are to live together effectively as social animals, yet few of us would deny that deviation is necessary for progress. Perhaps the question is, "When do we need conformity and when is deviation desirable?" or "What kind of conformity and what kind of deviation do we want?" or "How much conformity do we need and how much deviation can we tolerate?"

Standards of behavior play an important part in helping any group achieve its goals. Norms provide guides, allow predictability of behavior, and help maintain a certain degree of order and uniformity. Symbols, rituals, and dress seem to enhance a group's uniqueness and cohesiveness. Some conformity to group values, customs, and standards is necessary for existence, because of the interdependency among people, and some is necessary merely to enhance communication, understanding, acceptance, and cohesiveness.

But at the same time conformity can be one of the most effective barriers to effective problem-solving, creativity, and progress. No matter how individualistic or independent we might claim to be, we cannot escape the fact that we all are members of groups. We depend on others, others depend on us. Our membership in these groups is very important to us, sometimes more important than the quality of the work we perform or even our own integrity. We are forced constantly to choose between conforming to group standards, perceptions, and values or sticking to our guns, being true to our own convictions, with the possible consequence of disapproval, ridicule, punishment, or rejection by the group.

But much of our conformity is not by choice. Sometimes we are aware that we are conforming, sometimes we are not. Not only does the group establish perceptual norms, influencing or determining the way the individual will see the world, but it also establishes behavioral norms, defining and enforcing standards of "correct" behavior.*

We all belong to many groups, and in accordance with the strength of our desire to belong to a group, the group's attractiveness to us, and other factors, we are assimilating or "interiorizing" the group's norms, standards, attitudes, beliefs, values, expectancies, etc. But we experience some conflict in doing so, not only between our own standards, values, etc., and those of the group, but between conflicting standards, values, etc., among the different groups to which we belong. The different groups may be pulling us in different directions.

We like to think, of course, that we think for ourselves, but let's look at the clothes we wear as an example. We follow the whim of the fashion designer by raising and lowering the hem line of women's skirts, making ties or the lapels of our suits wider or narrower, the pants leg of our trousers fuller or tighter, etc. These new standards are sometimes resisted but soon are incorporated into the individual's system and seem right to him. Other standards, which formerly were preferred, now actually appear strange, funny, or ridiculous. If we can conform so easily to something so simple as a standard length of a woman's skirt, what effect are the groups having on the more complex perceptions, values, and expectancies that govern our lives?

The effect of the group on the individual's perception has been demonstrated in experiments involving the autokinetic phenomenon. In a dark room, a stationary point of light on a screen or wall will appear to move. In the original experiment (Sherif, 1936), subjects first made their judgments alone regarding the movement of the light and then were brought into the group situation. When the subjects were alone in the presence of this light, which they were sure actually moved, they had to set up their own individual "norms" or ranges of apparent movement. One person would report large movements through a number of trials, another would always see relatively limited movement. When these individuals were then brought into a group situation, where other subjects were calling out their estimates of movement, there was a strong tendency for individual judgments to move toward a homogeneous norm. The extreme individuals became much less deviant, beginning to see the light move the way the majority of the group saw it. In this individual-to-group sequence, it generally takes four group sessions for a group norm to develop.

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*See Fillmore H. Sanford, Psychology - a scientific study of man. Wadsworth Publishing Co., Inc. Belmont, California, 1961, p. 467.

When the other sequence was followed, when judgments were first made in the group situation, the subjects almost at once showed a uniformity of judgment, and the uniformity through four sessions was always greater than that found in the other situation. The group, then, quickly established a norm. It defined the "correct" way this part of the world should be seen. If, after participating in the group judgment, the individuals were next placed in isolation to make their judgment, they then saw the movement as the group saw it. They carried the group norm with them into non-group judgments. The group's way of viewing the world had been interiorized, taken into the way of life of the individual, but few, if any, of the subjects were aware of their conformity to the group norm. Perhaps this is a good illustration of the way in which our views of the world are fixed by social influences while we remain unaware of what is happening to us.

Other similar experiments show us the tendency of the individual to conform to the group norms even when he feels he is right and the group wrong, and the anxieties associated with the conflict within the individual between reporting what he sees and not appearing different from the group. Some of these experiments involve comparison of lines of different lengths. If all members but one of the group have been instructed to report one line to be longer than another, the remaining individual will often conform to the group perception even though he can see clearly that it is not longer. Sometimes he thinks there must be something wrong with him, and begins to question his own ability to perceive. We find, however, that if the individual can gain the support of even one other person, he can withstand the pressures of the group and report what he believes he sees. The implications of this should be clear. How often do we lend support to a person with deviant ideas in a group? Or do we more often join the group in its efforts to force the individual to conform?

Why should we support the deviant? It is the tolerance and support of deviancy that sets the stage for change and improvement. Problems are examined and understood more fully. Alternative courses of action or solutions are explored, evaluated, and tested. If the deviant does not suffer the feelings of rejection by the group, he will feel free to voice his opinions and ideas in the future, as will the others who observed the treatment he received. With the reduced threat, the deviant will be less defensive and will be better able to work with the group to define problems, establish objectives, determine criteria, and examine alternatives.

In the conformity deviation exercise, we have an opportunity to look at what happens in a group when a deviant is present. We see how the other members of the group pressure the deviant to conform, how they feel toward the deviant and how the deviant feels about his role and toward the others in the group.

You see how much easier it is to make a decision in the first situation where everyone receives the same instructions to work together to arrive at a group decision as to which alternative would be best. Usually there is almost complete agreement among the participants. But in the second situation we instruct one of the members of each group to play the deviant role, to take an extreme position, argue for it, attempt to bring the others around to his way of thinking, and to hold to it when the vote is taken. In this situation we find less agreement even among the other participants. Apparently, the problem is being examined more closely and the relative merits of various alternative solutions are being explored, even though the deviant apparently is not appreciated and is being pressured by the others to conform.

Example of
Conformity/Deviation Feedback*

	Conformity			Deviation		
	Ldrs.	Followers		Ldrs.	Followers	
1. Satisfaction	8.4	8.2		6.3	6.7	
2. Tense/relaxed	8.0	8.5		6.6	7.4	
3. Effectiveness	8.5	8.5		5.4	5.9	
4. Responsibility	8.4	8.1		4.8	6.7	
	With followers	With Ldrs.	With each other	With followers	With Ldrs.	With each other
5. Adequacy	8.1	8.3	8.4	7.1	6.0	8.3
6. Agreement	8.1	8.6	8.4	4.2	3.9	8.3
7. Teamness	7.9	8.2	8.3	4.1	4.2	8.2
8. Friendliness	8.3	8.4	8.5	5.6	7.9	8.7

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*Note.--When consolidating data from the first interaction, it might be wise to identify "natural deviants" and report their data separately. A few individuals will take a deviant position without being instructed to do so. Their data will be similar to the deviant data in the second interaction.

INTERGROUP COMPETITION EXERCISE

Instructions to Staff

The purpose of the Intergroup Competition exercise is explained in the example of the handout which should be given to the participants after the exercise. This is one of the most powerful exercises in the training, producing visible emotional involvement on the part of most participants and resulting in learning which is not easily forgotten. The exercise should be conducted at a time when some competition has developed among the groups through the normal course of training. In this exercise, the stage is set for the development of competition among groups.

The intergroup competition exercise demonstrates what happens in an emotion laden situation where competition develops among groups. The Assessment Officer can assist the staff in making the exercise more meaningful and in helping the trainees assess its importance for training. The Assessment Officer should keep in mind that the trainees reach a high peak of emotional involvement during the exercise and a considerable amount of debriefing time is required.

A problem should be selected that would be perceived by the trainees as being a meaningful problem, one that needs solution, and one that is relevant to their training or service as Volunteers. They are asked to work in their groups to analyze and develop suggested solutions to the problem and to prepare a written report to be compared with the reports of the other groups. (See examples of written instructions and a problem statement in the materials section.)

The exercise becomes unwieldy with more than four groups. Five would appear to be the maximum feasible. One group might be broken up and assigned to the other groups as process observers, with instructions not to participate. With more than five groups, it would be wise to organize the groups into two sections. The procedure would be precisely the same for both sections and is described herein.

The exercises could be conducted anytime, of course, but it is quite effective when conducted as follows: Friday evening groups meet in general assembly for instructions and then report to their small group meeting rooms, where they select a spokesman, a judge, and a contact man, who report to the staff immediately for instructions while the other members of the group begin working on the task. In the briefing by the staff, the spokesmen are told that they are to be prepared to represent their group in general assembly if it is found that presentation or clarification of the group's report is necessary. The contact man is told (1) that he is to represent the group in any contact or negotiation with the other groups or with the training staff; (2) that the three contact men, after consulting with their respective groups, are to agree on the length of time to be spent by the groups in preparing their reports; (3) that the time established will be reported by the contact men to the training staff; (4) that the time can be changed by agreement of all the groups; (5) that they will deliver the report to the training staff at the agreed upon time; (6) that the reports will be typed and duplicated between 7 and 8 a.m., Saturday morning; (7) and that no changes will be allowed at this time other than correction of typographical errors.

After the briefing, the spokesmen and contact men return to their groups to help prepare the reports and to determine the time. The judges are then briefed on the total exercise, explaining precisely what will happen and how the participants will react (this can be obtained from the sample handout), and are put to work developing the criteria they will use in evaluating the group reports. The judges are kept isolated from the remainder of the group until the exercise continues Saturday morning. They should act as a group and should not be allowed to have any contact with the other trainees.

When the group reports are turned in, they are gone over carefully by the training staff to delete anything that might identify the group that prepared the report. Saturday morning they are typed on ditto or mimeograph and duplicated, enough copies so that each trainee and trainer may have a copy of each report. Reports are identified as Report X, Y, and Z or A, B, and C.

The groups meet in their group rooms from 8 to 9 a.m., Saturday morning, to discuss, compare, and evaluate the reports in an attempt to determine which is the best report. At 9 a.m. the three groups (if three is the number in each section) meet in general assembly, where a vote is taken by ballot (see sample in materials section following) and the votes are recorded on the blackboard. It should be established before tabulation of the results that a winner cannot be selected until the majority of persons in each group agree. When it is observed that each group has voted for its own report and that a winner was not selected, the spokesmen are asked to present, discuss, and clarify their reports. The trainer should indicate to the group that perhaps they did not fully understand each report and that a discussion might help to clarify each report.

The spokesmen are seated together, preferably at a table, in front of the three groups and are given an opportunity to say anything they wish about their group's report or about the other reports and to ask any questions they wish of the other spokesmen. Communication is allowed between the members of the group and their spokesmen by written message only, delivered by the contact men. If it appears that the spokesmen will not complete their presentation by approximately 10:30 a.m., each spokesman is allowed a few minutes to summarize his position, and the session is terminated. Another vote is taken by secret ballot and recorded. This vote also results in each group voting for its own report. The messages are collected from the groups.

The participants are then told that since they were not able to select a winner by voting, they would be given the decision of the judges. The judges were also given a copy of the reports Saturday morning. Using their criteria, developed the previous evening, they select what they feel is the best report, the runner-up, and the worst report. When they have made their decision and reported it to the trainer, they are then allowed to observe the activities in the general assembly room.

In presenting their decision, the judges are instructed just to present the results, not to make any comments about this being a difficult decision or that all reports were excellent, etc., but just to indicate which report they selected as "best," as "runner-up," and as "worst."

The trainer tells the group that before the judges disclose their decision, however, we would like to see what the participants' opinions are regarding the judgment of the judges they selected. An adjective check list is passed out (example follows) and each participant is asked to check those adjectives he feels would apply to the type of judgment these judges would render. As soon as the judges give their report, another check list is passed out, and the participants are asked to check those adjectives that they feel apply to the judgment rendered.

When these are collected, the groups (including the judges) are instructed to go to their group rooms (this should be approximately 11:30 a.m.). After the group meeting and lunch, they should report back at approximately 1:30 p.m. for a briefing by the staff in a general assembly of all six groups. During the group meeting, the staff record and analyze the data from the adjective check list. This is fed back during the briefing, in which the entire exercise is explained and the reactions of the participants are discussed. Selected messages are pinned on the wall for the trainees to read. These serve to demonstrate the competition among the groups.

If the trainer chooses to do so, he can collect reponses from the trainees at critical times regarding their feeling about their group and the other groups, the quality of the various reports, and their commitment to their own report (see example of questionnaire following). This could be done after the trainees had studied and compared the reports in their groups, after the voting (either after both votes, or preferably after the final vote). This data should also be consolidated and fed back during general assembly.

INTERGROUP EXERCISE

(Instructions for Trainees)

Tonight you are to meet in groups to develop a report on the attached problem. Tomorrow you will decide which group has prepared the best report. Because of the difficulty of deciding among six reports, the exercise will be broken into two sections--the Red, Green, and Blue (or A, B, C) groups in one, and the Purple, Orange, and Yellow (or D, E, F) in the other.

Before beginning work on your report, each group should select a contact man, a group spokesman, and a judge. As soon as these three are selected, they are to report to the Main Assembly Room for instructions.

The contact man will be responsible for all necessary contact with the staff and other groups. He also will be responsible for proofreading the final report before reproduction. Only changes in typographical errors may be made at this time, however--no change in content or form.

The group spokesman will represent the group in a general meeting to present and clarify his group's report, if such a meeting is required.

The judges will be asked to select the best report if agreement cannot be reached among the groups.

INTERGROUP PROBLEM

Since Peace Corps philosophy and policy are not yet well defined in the area of community development, you are being asked to assist in the formulation of this policy by defining as explicitly as possible the role of the Peace Corps Volunteer in Community Development. This should include a statement of goals and objectives and the activities, behaviors, and attitudes of the Volunteer in relation to these goals and objectives.

Your report should be concise, yet complete, clearly stated and well organized. It should be in essay rather than outline form and should be sufficiently legible to be read by the typist. Its overall length should not exceed 800 words (two typewritten pages, single spaced).

E-106

QUESTIONNAIRE

Name________________________

Group #______________________

INTERGROUP EXERCISE

1. How do you feel about your group and the other groups at this time? (Circle the appropriate number)

Your Group	_____ Group	_____ Group	
9	9	9	Best possible
8	8	8	Very good group
7	7	7	Good group
6	6	6	Slightly above average
5	5	5	Average
4	4	4	Slightly below average
3	3	3	Poor group
2	2	2	Very poor group
1	1	1	Worst possible

2. Rate the quality of report submitted by each group.

Your Group	_____ Group	_____ Group	
9	9	9	Best possible
8	8	8	Very good
7	7	7	Good
6	6	6	Slightly above average
5	5	5	Average
4	4	4	Slightly below average
3	3	3	Poor
2	2	2	Very poor
1	1	1	Worst possible

3. How committed do you feel to the report submitted by your group? (How willing would you be to work in the manner prescribed?)

9. Completely committed
8. Very committed
7. Somewhat committed
6. Slightly committed
5. Undecided (neither committed nor uncommitted)
4. Slightly uncommitted
3. Somewhat uncommitted
2. Very uncommitted
1. Completely uncommitted

Name________________________________

Group #______________________________

INTERGROUP EXERCISE

Ballot

You have 10 points to distribute among the three reports. Based on your comparison of the reports, assign points in accordance with your evaluation of relative merit.

Report A	Report B	Report C
________	________	________

- -

Name________________________________

Group #______________________________

INTERGROUP EXERCISE

Ballot

You have 10 points to distribute among the three reports. Based on your comparison of the reports, assign points in accordance with your evaluation of relative merit.

Report X	Report Y	Report Z
________	________	________

- -

Message Form

TO:

FROM:______________________________

(Indicate to and from by Group Number)

E-108

Name______________________________

Group #___________________________

INTERGROUP EXERCISE

Adjective Check List

Read through the following list of adjectives and check all those you feel would apply to the type of judgment rendered by the three judges selected by your groups. Add any others you would like.

_____ Practical
_____ Sincere
_____ Slipshod
_____ Thoughtful
_____ Unrealistic
_____ Frank
_____ Honest
_____ Opinionated
_____ Conscientious
_____ Impractical
_____ Capable
_____ Simple-minded
_____ Biased
_____ Fair
_____ Apathetic
_____ Open-minded
_____ Astute
_____ Uninformed
_____ Unfair
_____ Partial
_____ Rigid
_____ Responsible

_____ Competent
_____ Arbitrary
_____ Consistent
_____ Objective
_____ Hypercritical
_____ Progressive
_____ Considerate
_____ Perceptive
_____ Shallow
_____ Incompetent
_____ Resourceful
_____ Realistic
_____ Stupid
_____ Unrealistic
_____ Reasonable
_____ Inconsiderate
_____ Superficial
_____ Well-informed
_____ Impartial
_____ Intelligent
_____ Flexible
_____ Irresponsible

EXAMPLES OF GROUP REPORTS

Report A

The Role of the Peace Corps Volunteer in Community Development

The Peace Corps Volunteer should be motivated by certain basic objectives of community development. In order to realize these objectives, attitude plays a very important role. A volunteer must approach the situation as one of reciprocal benefits--where he is projecting his own ideas, knowledge, and experience into the situation at hand, and at the same time receiving insight into the behavior, culture, and actions of others in relation to himself. His attitude should also include the feeling that his attempts should be oriented toward the community and not for self-recognition.

Perhaps the most important objective is oriented toward the development of the people and the community in order to form a cohesive unity which will insure positive interaction within the community after the Peace Corps Volunteer has left. Volunteers should work toward an approach for solving mutual problems, while keeping in mind the concern for the people and concrete project objectives. Volunteers should be able to be mediators at times, but when no visible progress is being made, they should be able to take the initiative to insure progress by demonstrating qualities of leadership. The development of concepts and ideas in the individual in accordance with cultural and structural framework is important. Here there is a definite need to develop incentive, pride, and confidence among the community members.

The Peace Corps Volunteer should also be willing and equipped to instigate projects which, after close consultation with community leaders, are the most important projects for community progress and development, placed in such a manner as to have the community non-dependent on the volunteers.

Certain attitudes also conducive to community development are open-mindedness, patience, understanding, respect, and sensitivity. Also, assuming the role of a detached participant, who shows ambition but not aggression, is necessary to de-emphasize the volunteer's role in the community.

With these objectives in mind, the volunteer should be able to obtain a better insight and to integrate his ideas into the community. The activities as well as the behavior of the Peace Corps Volunteer may well determine the successfulness of his service in community development. The volunteer must not have the attitude of superiority or the "Affluent American," but neither must he lean toward the opposite extreme of becoming an actual part of the native population and losing his possible effectiveness as an outside force. The volunteer must attempt to work through established channels, gaining a thorough knowledge of the government, but yet keeping out of politics. His activities should also include field trips into surrounding areas to seek out and organize local abilities and leaders to help build civic pride and confidence.

In summary, by following these suggested goals, activities, and attitudes, the volunteer may not only achieve the desired community development, but may also maintain the respect for himself, his ideas and work, as well as establishing the ideals of the Peace Corps.

Report B

A Modest Proposal for Community Development

The goal of a Peace Corps Volunteer should be to create an awareness and pride among the people for their culture. In working toward this end the community development worker is first concerned with creating a change in attitude in his community. To accomplish this end, a sense of empathy must be achieved, so that the highest degree of communication between the volunteer and the community is created.

The most important activity of any Peace Corps Volunteer is to meet the people in his host village. His activities should be designed to introduce the volunteer to the village--and at the same time introduce the village to the volunteer. A Peace Corps Volunteer should keep in mind that his overseas service is of short duration, and that whatever attitudes he takes can exert either a beneficial or a detrimental influence on community development. He must remember that he will, in most instances, encounter a culture or society that greatly differs from his own. The volunteer must behave at all times with a respect for the existing social mores of his host country. He must observe native taboos, and show respect for native customs, traditions, and religions. However, at the same time the volunteer must not become so native that he loses his characteristic American identity.

When empathy is achieved the Peace Corps Worker can effectively act as a catalyst for development in the community. The volunteer must be a dynamic individual. He should seek to implant new ideas and new concepts that will help to enrich the culture of the people. He should be sympathetic to the feelings of others. The volunteer must know how to provide constructive alternatives, but he has to do it tactfully. This is especially true in Iran, because in their culture the Persians often will feel degraded if an idea is not originally theirs. Therefore, the Peace Corps Volunteer should strive to maintain an attitude of awareness of the community's needs. He should have a certain degree of detachment so that he may most efficiently help them develop the potential to recognize and solve their own problems.

When development has reached the point where a catalyst such as the Peace Corps Worker is no longer needed, his goal will have been achieved. The community can now create changes in its own attitudes. The community can now be responsible for its own development.

And by these actions, the volunteer can represent a New America. He can erase the image of the Ugly American.

Report C

Community Development Philosophy and Policy

The basic philosophy of the Peace Corps, i.e., to increase American understanding of the host country, to increase the host country's understanding of the United States, and to aid the social, cultural, and economic development, is strengthened by the policy and goals of the Peace Corps Volunteer in community development.

> "The ultimate goal of the Peace Corps in community development is not to complete Peace Corps projects, but to develop the potential of the community for development, i.e., to create a desire for development and to help the people learn to identify problems that need to be solved and to solve these problems themselves. The less dependency on the volunteer and the more involved and self-sufficient the people, the greater the likelihood that community development will remain a continuing activity after the volunteer has departed."

Through these goals of community development the execution of the basic philosophy of the Peace Corps is enhanced. In a way, these community development goals make particular the generalities of Peace Corps philosophy--they give the ideals body. In moving toward the tangible, however, there is a tendency to become project oriented. Development, it appears, is inseparable from "getting something done." The danger in "getting something done" is that development often becomes obscured behind projects. In attempting to interpret the goals of community development as a realization of the philosophy of the Peace Corps, we hope to "get something done" without losing the community development orientation. Our emphasis in this direction lies in showing the integral relationship of increasing American understanding of the host country, of increasing the host country's understanding of the United States, and of aiding the social, cultural, and economic development of the host country, respectively.

To increase American understanding of the host country is the first Peace Corps objective. It permeates the whole philosophy of the Corps, but particularly community development because of the need of sensitivity to another culture and appreciation thereof in order that mutual foundations for development may be achieved. The need for understanding, however, is not alone the volunteer's. While an understanding of the culture and needs of the host country is essential to the volunteer's success in community development, this understanding must extend even further to the American people in order that the objective of the Corps be fully realized. Those elements of another culture which are not the same as our American way must be accepted for what they are and as having merit and virtue to and in that culture. The American way is not necessarily the way. Rather, an understanding of both ways, and the integration of the best of each leads to a better way for both.

More specifically, the volunteer's behavior affects this objective much. His behavior and actions both home and abroad play a large role in the achievement of the objective. At home, before and after his tour of duty, the volunteer is the tool for the dissemination of knowledge of the host country and education of his fellow countrymen. His experience leads to knowledge, and knowledge leads to understanding.

Almost hand in hand with the former objective is the goal of increasing the host country's knowledge of the United States. Herein, the volunteer is the main means of fulfillment of this particular objective. Because of his position, the volunteer serves as an unofficial ambassador. To those whom he serves, the volunteer is the embodiment and example of all that is American. His actions are an expression of the American culture. The volunteer never ceases to be an American to those whom he serves.

Aiding the social, cultural, and economic development of the host country is the third and final objective of community development. It is the one objective which is most immediate, effective, and tangible. Its achievement is itself a slow and painstaking process.

There are many ways of arriving at this goal, of course, "and one approach might be more effective than another in a given situation or with a particular individual or group. Or two volunteers might work in quite different ways and be equally effective. Regardless of the situation or propensity of the individual, however, it is important that the volunteer in all his activities and decisions remain orientated toward the goal of developing the potential of the community."

The means to this objective are the development of a community consciousness, the promotion and stimulation of cooperation, and the achievement of effective communications within the community. With these as a basis, the goals of community development, as quoted above, may be obtained.

Flexibility underlies the Peace Corps philosophy, and consequently community development goals and policies. Therefore, it seems difficult to approach a community development project successfully while avoiding one of the mainstays of the Peace Corps philosophy. If we approach a community development area without an understanding of the people, we can hardly hope for anything more than mistakes or rigid programs. If we approach a community development area without being understood by the people, we can hope for little more than temporary cooperation on all Peace Corps projects. It is essential, then, to maintain flexibility or cultural, social, and economic development of the community within the framework of the Peace Corps philosophy that community development volunteers have a hearty respect for understanding of and being understood by their hosts.

(Example of Handout Prepared for Trainees)

INTERGROUP COMPETITION

The Intergroup Competition Exercise was designed to demonstrate two phenomena of human behavior (at least in the American Culture), which interfere to an inestimable degree with effective human action and interaction. These are the tendency toward win-lose competition and the inability to objectively evaluate a product of one's own creation or with which one is highly involved.

We frequently encounter open resentment or even hostility when we discuss the problems created by competition, because competition is the great American tradition and must, therefore, be good. It is deliberately created, taught, and rewarded in our schools, and in most other aspects of society. We extol the virtues of competition and speak of the preparation it gives the individual for survival in a highly competitive society, thus insuring that competition will be perpetuated. We talk about the good things that competition does for the individual--the winner, that is; we seldom look at the loser.

But what happens to the loser, and what really happens to the winner? What happens to fair play and integrity in a highly competitive situation? How do winning and losing relate to the self image, the feeling of personal worth? What is the relationship of competition to power, status, prestige, and the like? What happens to our concern for the other person? What happens to concern for excellence of product, for understanding, and for progress?

These questions are questions we should be asking. The exercise discussed herein provides some answers, and we can see many implications in terms of the others.

The six discussion groups were divided into two sections of three groups each.* Each group was given the task of preparing a report on "The Role of the Peace Corps Volunteer in Community Development"* and was told that the best report from each section would be selected the following day.

The stage was set for competition, of course, but the groups could have collaborated, had they wished, to produce a report that incorporated the ideas of all groups. Winning became the goal, however, rather than producing the best possible report, in spite of the fact that a clear and comprehensive analysis of the Volunteer's role would be expected to be of interest and of value to each participant in the exercise as well as to the Peace Corps itself.

Other aspects of group behavior became evident as well, the group cohesion, for example. Individual differences are forgotten for the most part, or at least set aside, and all efforts are directed toward the common goal of winning. Competition within the group is minimized and cooperation increases. Individuals within the group are more willing to compromise or to go along with the group, if this will improve the group's chances of winning.

The groups all agreed to a midnight deadline* for submission of the reports. The reports were then read by the staff to make sure there was nothing in any of the reports that would identify the group which prepared the report. Saturday morning each individual was given a copy of all three reports of his section, and the groups were told to study and compare the reports and to individually arrive at a decision regarding the relative merits of the three reports. The groups then met in general assembly and a vote was taken in an attempt to select the winning report. Each individual was allowed ten points to distribute among the three reports. Results are presented in Table 1. and Table 2.*

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*These points, of course, would have to be adapted to your situation.

Table 1.

	1st Vote			2nd Vote		
	A	B	C	A	B	C
Red	(34)	22	14	(38)	21	11
Orange	15	(37)	18	13	(36)	21
Yellow	12	21	(37)	9	17	(44)
	61	80	69	60	74	76

Table 2.

	1st Vote			2nd Vote		
	X	Y	Z	X	Y	Z
Purple	(35)	15	20	(34)	6	30
Green	13	(48)	9	17	(34)	19
Blue	19	12	(39)	18	9	(43)
	67	70	68	69	49	92

When the votes were tallied, it became obvious which group had prepared which report, because each group gave the most points to its own report. Since the vote did not result in selection of a best report, the spokesmen were asked to present and discuss their reports in an attempt to clarify the reports and answer any questions that any of the participants might have. The participants in the audience were allowed to communicate with the spokesmen by written message.

The spokesmen, instead of trying to objectively compare the reports immediately began to attack and defend. Emphasis was not on achieving understanding through objective comparison and evaluation, but instead on presenting the weak points and deficiencies of the opposing reports. It was quite obvious that the spokesmen were out to win. Most of the messages from the audience were in this vein, also. Few helpful messages were sent. Sometimes they offered encouragement and support; usually they implied that the spokesman was not doing too well and suggested ways of clobbering the opposition. Some examples follow:

"Pick on them! Bring home the lack of intercultural exchange."

"See if you can get them to go after each other. They are picking on you."

"¡ Tenga cuidado! Don't take the defensive--rather carry the ball offensively."

"Keep it up--you've got them on the defensive--and we are #1."

"Nice going."

After the spokesmen had continued their discussion for some time and it became obvious that little was being accomplished in the way of agreement, clarification, or understanding, they were given a few minutes to summarize their positions, and another vote was taken. The results are shown in Tables 1. and 2. Obviously, very few people changed their opinions to any extent as a result of the presentations.

As is customary when groups are unable to reach agreement we must go to higher authority for a decision, in this case the elected judges from the groups. The judges had been isolated from their groups from the time they were first selected, so that they would not know which report had been prepared by their group. Without this knowledge, they would not be subjected to the possible bias of group identification or to the pressure of loyalty to the group and could thus be more objective in their evaluation. The judges were briefed on the entire exercise, explaining what would be done and how the groups would react. While the groups were preparing their reports, the judges were developing the criteria by which they would evaluate the reports (see Table 3). The judges from each section were given copies of the reports at the same time the groups received their copies and spent most of the morning studying the reports. They were not allowed to observe the activities in general assembly until they had arrived at a decision.

Before the judges reported their decision, each participant was asked to complete an adjective check list indicating what kind of a judgment he felt the judges would render. After the decision was reported, each participant was asked to complete a similar check list indicating what kind of a judgment the judges rendered. As is customary the losing groups checked more negative adjectives and fewer positive adjectives the second time (See Table 4). There was very little change in the ratings by the winning groups. Most individuals had already checked a large number of positive adjectives and very few negative.

It is expected that the loser in the case of a decision by a higher authority will respect the judgment of the authority and be committed to his decision. The evidence from this exercise does not indicate that such is the case, however. The adjective check lists do not tell the whole story. For the most part, members of the losing groups were visibly upset by the decision. In their discussion groups and in general assembly, they voiced their disagreement and continued to try to prove that their report was best.

Table 3.

Example of Criteria for Judging the Reports

I. General impression of how well the above question was answered.

II. Elements of the report that would create this impression

1. Sense of commitment and involvement on the part of the PCV.
    a) toward himself, his own growth
    b) toward his fellow man
2. Relation to the Community (project orientation vis-a-vis group development)
    a) leader as a generator for community action and cooperation

        Initiative

        Cooperation

        Social Awareness and Concern
3. The cultural exchange element
    a) The PCV's understanding of the local culture
    b) The PCV's ability to transmit his own culture "I am their American"
4. The Presentation of the Report
    a) Logical sequence
    b) Clarity
    c) Expressiveness

Table 4.

(Sample combined data from both sections)

After the report of the decision, the judges were seen as:

Winning Groups		Runner-up Groups	
More	**Less**	**More**	**Less**
Sincere	Practical	Unrealistic	Practical
Frank	Opinionated	Frank	Thoughtful
Fair	Astute	Impractical	Honest
Consistent	Objective	Biased	Opinionated
	Perceptive	Uninformed	Conscientious
	Resourceful	Unfair	Capable
	Well-informed	Rigid	Fair
	Flexible	Objective	Open-minded
		Shallow	Astute
		Incompetent	Competent
		Inconsiderate	Responsible
		Superficial (Not shallow but limited in scope and understanding.)	Arbitrary
			Consistent
			Hypercritical
			Progressive
			Perceptive
			Resourceful
			Realistic
			Well-informed
			Impractical
			Intelligent
			Flexible

Losing Groups

More	Less
Sincere	Practical
Unrealistic	Thoughtful
Impractical	Honest
Simple-minded	Conscientious
Biased	Capable
Fair	Open-minded
Apathetic	Astute
Uninformed	Partial
Unfair	Responsible
Rigid	Competent
Consistent	Objective
Hypercritical	Progressive
Shallow	Resourceful
Inconsiderate	Realistic
Superficial	Well-informed
Irresponsible	Impartial
Inflexible	Intelligent
Inconsistent	Flexible

The winning groups were, as they have been described in other training sessions with this exercise, fat, dumb, and happy. In the general assembly they appeared to be pleased with themselves, with the judges, and with the whole situation in general. Throughout the entire exercise and following the exercise, each group, with the exception of an occasional individual, remained committed to its own report. This was not just an indication of loyalty to the group; each person actually believed that his group's report was best, demonstrating rather dramatically the inability of a person to objectively evaluate the product of his own creation. For several days after the exercise, trainees were still trying to get members of the staff to indicate which report they thought was best.

The implications of this exercise are both broad and far reaching. When we see the phenomenon of commitment to our own product, or the product of our group, and the resulting inability to objectively compare it with others' products, we become somewhat skeptical of our own judgments and redouble our efforts to be objective. We can understand, also, how a person can "stubbornly" hold to ideas or practices that to us are obviously ineffective or inferior. We can see the advantage of letting him develop or discover new ways of thinking or behaving for himself. And we can see the advantage of involving a person in the creation or development of something if we want his commitment and support.

It is interesting, too, to look more closely at the six individuals* who did not vote for their own report. Of the six, three were rated lowest on involvement in their groups, one fourth out of six, and one third out of seven. Three were rated lowest on contribution to the group effort, one next to the lowest, and one fourth out of six. It could be argued that since these people were not so involved in the preparation of the report they could be more objective in their evaluation, but in the case of at least two individuals the rating given the reports might not be at all objective. It would appear in fact to be a reaction against the group, inasmuch as one individual gave no points to her group's report and the other gave only one point to her's. One reported that she was "slightly committed" to her group's report. The other reported that she was "slightly uncommitted."

The implications should be obvious. If an individual is not involved in the group's activities or does not feel he is a part of the group, we cannot count on his support and commitment. How we get him involved is another question.

One of the six individuals did not behave in a way we would predict in that she was rated highest in her group on both involvement and contribution and yet she gave one more point to another group's report than she gave to her own. In talking to her about this, she reported that she had seen some points in the other report that were not covered by her group's report. This ability to remain objective after high involvement is unusual. Perhaps it can be explained in part by her concern for producing the best report possible. She suggested several times that we write one final report that would incorporate the ideas of all three reports. Winning did not appear to be as important to her as excellence of product. The groups, however, were not at all receptive to her proposal.

When we see the tendency to compete rather than to collaborate, to place winning above the quality and excellence of product, demonstrated repeatedly with this exercise, we wonder just how much this behavior interferes with achievement, with progress, and with effective relations among individuals and groups. We become intensely aware of competition in diverse activities and at all levels--individual, group, institution or organization, state, national, and international. And we begin to look more closely at the consequences of competition.

We see not only the consequences demonstrated in this exercise, but the all too common tendency to push the other man down so that in comparison we will appear to be higher, without any actual achievement on our part. We see the demands for recognition and reward. We see the reaction against competition and thus against achievement, because of failure to distinguish between the two. Pressure is placed on the individual not to achieve or excel, so that he will not appear to be better than the group. The tendency is toward mediocrity rather than excellence, toward conformity rather than achievement.

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*These points, of course, would have to be adapted to your situation.

By being aware of the dynamics of win-lose competition, however, we can in some cases avoid this tendency to compete and can instead work toward quality and excellence. We can establish superordinate goals within and between groups so that people can collaborate in the achievement of a common goal that all can share, rather than compete for a goal that only one can achieve. When working together toward a common goal, we can avoid competition by preventing closure until all ideas have been contributed to a common pool. Thus, if ideas rather than finished reports had been presented by the groups for incorporation in one final report, we would have seen less competition among the groups, and the commitment would have been to the final report, not to the reports of the individual groups.

INDIVIDUAL VERSUS GROUP GOALS

Instructions to Staff

Following the discussion of the implications of the Intergroup Competition Exercise, the problem of avoiding competition and developing collaboration is discussed. One way which has been used effectively in union/management negotiations, is the establishing of superordinate goals, goals all groups involved can agree to and work toward, with all groups sharing equally in the responsibility and recognition for the achievement.

Establishing of superordinate goals is then related to the problem of individual and group goals and the necessity of integrating the two for effective group action. As an exercise in developing understanding of individual and group goals and the importance of integrating the two, each individual is asked to state his personal goals as a Volunteer and how these relate to the goals of the Peace Corps.

After the discussion in general assembly, the trainees should be given some time in their discussion groups to explore the problem of integration of individual goals with the objectives of Peace Corps, possible areas of conflict, etc. As a part of this exercise, either before or after the discussion group meeting, it might be worthwhile to ask the trainees to write out their personal objectives in the Peace Corps, how they plan to integrate these with the Peace Corps objectives, and how these fit in with their overall goals beyond Peace Corps service. These should be given to the Assessment Officer, who should be available for counseling with any trainees who would like to discuss their objectives.

Purpose

Not only should the exercise help the trainee understand at a more personal level the importance of integration of his goals with Peace Corps goals, but it should help him prepare for the many times he will be asked to explain his goals and the Peace Corps goals once he arrives in the host country. This is also important to the individual trainee in his self assessment. If he discovers that he is uncertain of his goals as a Volunteer, or if his goals are in conflict with those of the Peace Corps, he might decide that he is not ready to go overseas, or that this is not what he really wants to do. Discussing his goals with the other members of the discussion group will help him clarify his goals, and he might decide that they will have to be modified somewhat in view of the objectives of the Peace Corps for the program of which he will be a part.

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